UMI

TO THE MOST excellently accomplisht LADY,

MADAME:

BEcause there are not many worthy such Epithets, therefore amongst so few, and those so dispersed, it is not hard for any man to know you, as well by your iust titles as by your Name. Pardon my boldnesse, who owing my best service vnto your vertues, though not knowing your

person, nor knowne vnto you, vnlesse peraduenture the report of my disasters *haue come vnto your eares; doe humbly offer vnto you, what I am assured, when you vnderstand, (if euer God incline your* heart *to the* search, *and open your* eyes *to the* sight *thereof) you wil esteeme as the greatest and most vnualuable secret, which amongst all* vnder-Moone *things, was euer imparted and communicated to man. Your* Piety *and* Almes-deedes, *proceeding from that bounalesse fountaine of burning* Charity, *which disperseth it selfe in all formes, according to the necessities of the poore, haue inforced mee to tell the world, that for you, and such*

as

as you are, Ihaue cauſed theſe little Bookes *to bee publiſhed in our* vulgar Engliſh, *cuſtome excuſing the moſt of your* ſexe *from the knowledge of the* learned Tongues, *in which* Cabinets, *theſe* ſecrets *are ordinarily locked vp, though there want not examples of many* women, *who, by the impartiall grace of* God, *haue attained to the thing it ſelfe. But it is not my purpoſe to flatter any body with the hope of that, which I well know how* rare *and* reſerued *a bleſsing of the* Almighty *it is: Onely, if you will bee but pleaſed, by this occaſion, to caſt your eyes vpon that triumphant* Chariot, *wherein* Nature *rideth through her* Minerall

and vnder-earth *kingdome, you will easily see what difference there is, betweene the plenteous vertues of heauen, there thrust and crowded vp together, (as* lines *though farre distant in their first setting foorth from the* Circumference, *yet touching one another when they come neere the* Center) *and the* loose *and* weake *composition of* Vegetables, *which being of another* imposition *of* Nature, *are not able either to receiue or to hold such plentie of those* heauenly Spirits, *which are the* life *of euery* Elementary *body, no where idle, and there most* abounding *where it seemes most to bee* hidden. *For the rest, if any of my busie vnletter'd* Countrey-

men,

men, *who are in great numbers, as bold* pretenders *to this blessed Science, as they are blinde* practitioners *therein, shall by the reading of these* Treatises *bee perswaded (as I wish they may) to forbeare the losse of their time, and the expence of their monyes, vntill they be taught by the one of them, the* true matter *to worke on, and by the other, the* true manner *of proceeding therewith; let them in their hearts blesse God for* you, *to whose noble deserts (that chalenge a due acknowledgement from all good men) I haue paid this small tribute of my labours. For mine owne part, the* helpe *and* comfort *which I haue so plenteously reaped from these* studies,

in the middest of many pressures, which without the extra-ordinary assistance of God, *had beene insupportable, hath already made light and easie in my resolution, whatsoeuer I shall either* doe, *or* suffer, *for* God, *or* good men, *or the* trueth. *The* father *of the* fatherlesse, *the* Iudge *of the* widdowes, *and the* hope *of the* helpelesse, *bee to* you *and* yours ALL THINGS. *So prayeth,*

Your humble seruant

Eirenæus Orandus.

ET sit splendor Domini Dei nostri super nos, & opera manuum nostrarum dirige super nos; & opus manuum nostrarum dirige. Psal.90.19.

And let the bright beauty of the Lord our God be vpon vs; and guide thou the workes of our hands vpon vs, and the work of our hands guide thou it. Psal.90.19.

QVis enim despexit dies paruos? & lætabuntur, & videbunt lapidem stanneum in manu Zorobabel. *Septem isti, Oculi sunt Domini, qui discurrunt in vniuersam terram. Zech.4.10.*

For who hath despised the day of little things? for they shall reioyce, and shall see the stone of Tinne in the hand of *Zerubbabel*, with those seuen; they are the Eyes of the Lord, which run too & fro through the whole earth. Zech. 4.10.

Reader.

READER.

—— ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
ἄλλα δὲ κ' ἄλλος δαίμων ὑποθήσεται. ——

Hæc partim ipſe tuo perpendes pectore tecum,
Partem Diuum aliquis tibi ſuggeret. ——

Part of theſe things thy mind ſhal prompt thee to,
And part, ſome God ſhall teach thee how to doe.

Againe.

Si te fata vocant, aliter non viribus vllis
Vincere, nec duro poteris conuellere ferro.

If Fates thee call, elſe with no violence,
Nor hardeſt Iron canſt thou dig them thence.

Once

Once againe, and so farewell.

Πολλαὶ μορφαὶ τῶν δαιμονίων,
Πολλὰ δ' ἀέλπτως κραίνουσι θεοί,
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη:
τῶν δ' ἀδοκήτων πόρον εὗρε θεός.
τοιόν δ' ἀπέβη τόδε πρᾶγμα.

Fortuna vices lubrica versat
Varias docilis sumere formas.
Inopina Dei plurima peragunt;
Non succedunt quæ fore speras,
Quæ fore nemo posse putaret,
Sæpe expediunt numina. Qualem
Hæc sortita est res mihi finem.

Many shapes of Fate there bee
Much done beyond our hope, we see:
What we thinke sure, God often stayes,
And findes, for things vndream't of, wayes.
For so did this succeed to mee,
And so I wish it may to thee.

Eirenaus Orandus.

NICOLAS FLAMEL, ET PER-
RENELLE SA FEMME.

UMI

COMMENT LES INNOCENS FV-
RENT OCCIS PAR LE COMMAN-
DEMENT DV ROY HERODES.

UMI

THE BOOKE of the HIEROGLYPHICALL Figures of *Nicholas Flammel.*

ETernally praised be the Lord my God, which lifteth the humble from the base dust, and maketh the hearts of such as hope in him to reioyce: which of his grace openeth to them that believe, the Springes of his bountie, and putteth vnder their feet the worldly Spheares (or circles)

cles) of all earthly happinesses: In him bee alwayes our truſt; in his feare, our felicitie; in his mercy, the glory of the reparation of our nature; and in our prayers, our vnſhaken aſſurance. And thou, ô God Almighty, as thy benignity hath vouchſafed to open vpon earth before me (thy vnworthy ſeruant) all the treaſures of the riches of the world; ſo may it pleaſe thy great Clemencie, then when I ſhall be no more in the number of the liuing, to open vnto me the treaſures of heauen, and to let me behold thy Diuine face, the Maieſtie whereof, is a delight vnſpeakeable, and the rauiſhing ioy whereof, neuer aſcended into the heart

of

of liuing man. I aske it of thee, for our Lord Iesus Christ thy welbeloued Son his sake, who in the vnity of the holy Spirit, liueth with thee world without end. Amen.

The Explication of the Hieroglyphicke Figures, placed by mee Nicholas Flammel, *Scriuener, in the Church-yard of the Innocents, in the fourth arch, entring by the great gate of* S. Dennis *street, and taking the way on the right hand.*

The Introduction.

ALthough that I *Nicholas Flammel*, NOTARY, and abiding in *Paris*, in this yeere one thousand three hundred foureſcore and nineteene, and dwelling in my houſe in the ſtreet of Notaries, neere vnto the Chappell of S^t. *Iames* of the *Bouchery*; although, I ſay, that I learned but a little Latine, becauſe of the ſmall meanes of my Parents, which neuertheleſſe were by them that enuie me the moſt, accounted honeſt people; yet by the grace of God, and the interceſſion of the bleſſed Saints in *Paradiſe* of both ſexes,

sexes, and principally of Saint *Iames* of *Gallicia*, I haue not wanted the vnderstanding of the Bookes of the *Philosophers*, and in them learned their so hidden secrets. And for this cause, there shall neuer bee any moment of my life, when I remember this high good, wherein vpon my knees (if the place will giue me leaue) or otherwise, in my heart with all my affection, I shall not render thanks to this most benigne God, which neuer suffereth the child of the Iust to beg from doore to doore, and deceiueth not them which wholly trust in his blessing.

Whileſt therefore, I *Nicholas Flammel*, *Notary*,

after the deceaſe of my Parents, got my liuing in our Art of Writing, by making *Inuentories*, dreſſing accounts, and ſumming vp the Expences of *Tutors* and *Pupils*, there fell into my hands, for the ſum of two Florens, a guilded Booke, very old and large; It was not of Paper, nor Parchment, as other Bookes bee, but was onely made of delicate Rindes (as it ſeemed vnto me) of tender yong trees: The couer of it was of braſſe, well bound, all engrauen with letters, or ſtrange figures; and for my part, I thinke they might well be *Greeke Characters*, or ſome ſuch like ancient language: Sure I am, I could not reade them, and I know

know well they were not notes nor letters of the *Latine* nor of the *Gaule*, for of them wee vnderstand a little. As for that which was within it, the leaues of barke or rinde, were ingrauen, and with admirable diligence written, with a point of *Iron*, in faire and neate Latine letters coloured. It contained thrice seuen leaues, for so were they counted in the top of the leaues, and alwayes euery seuenth leafe was without any writing, but in stead thereof, vpon the first seuenth leafe, there was painted a *Virgin*, and *Serpents* swallowing her vp; In the second seuenth, a *Crosse* where a *Serpent* was crucified; and in the last se-

uonth there were painted *Desarts*, or *Wildernesses*, in the middest whereof ran many faire fountaines, from whence there issued out a number of *Serpents*, which ran vp and downe here and there. Vpon the first of the leaues, was written in great Capitall Letters of gold, ABRAHAM THE IEW, PRINCE, PRIEST, LEVITE, ASTROLOGER, AND PHILOSOPHER, TO THE NATION OF THE IEWES, BY THE WRATH OF GOD DISPERSED AMONG THE GAVLES, SENDETH HEALTH. After this it was filled with great execrations and curses

(with

(with this word MARANATHA, which was often repeated there) against euery person that should cast his eyes vpon it, if hee were not *Sacrificer* or *Scribe*.

Hee that sold mee this Booke, knew not what it was worth, no more than I when I bought it; I beleeue it had beene stolne or taken from the miserable *Iewes*, or found hid in some part of the ancient place of their abode. Within the Booke, in the second leafe, hee comforted his *Nation*, counselling them to flie vices, and aboue all, *Idolatry*, attending with sweete patience the comming of the *Messias*, which should vanquish all the Kings of the Earth,

and ſhould raigne with his people in glory eternally. Without doubt this had beene ſome very wiſe and vnderſtanding man. In the third leafe, and in all the other writings that followed, to helpe his *Captiue nation* to pay their *tributes* vnto the *Romane* Emperours; and to doe other things, which I will not ſpeake of, he taught them in common words the *tranſmutation of Mettalls*; hee painted the *Veſſels* by the ſides; and hee aduertiſed them of the *colours*, and of all the reſt, ſauing of the *firſt Agent*, of the which hee ſpake not a word, but onely (as hee ſaid) in the fourth and fifth leaues entire hee painted it, and figured it

with

with very great cunning and workemanship: for although it was well and intelligibly figured and painted, yet no man could euer haue beene able to vnderstand it, without being well skilled in their *Cabala*, which goeth by tradition, and without hauing well studied their bookes. The fourth and fifth leafe therefore, was without any writing, all full of faire figures *enlightened*, or as it were *enlightened*, for the worke was very exquisite. First he painted a *young man*, with wings at his anckles, hauing in his hand a *Caduca-an* rodde, writhen about with two *Serpents*, wherewith hee strooke vpon a helmet which couered his head;

head; he seemed to my small indgement, to be the God *Mercury* of the *Pagans*: against him there came running and flying with open wings, a great old man; who vpon his head had an *houre-glasse* fastened, and in his hands a hooke (or sithe) like *Death*, with the which, in terrible and furious manner, hee would haue cut off the feet of *Mercury*. On the other side of the fourth leafe, hee painted a faire *flowre* on the top of a very high *mountaine*, which was sore shaken with the *North wind*; it had the foot *blew*, the flowres *white* and *red*, the leaues shining like fine *gold*: And round about it the *Dragons* and *Griffons* of the *North* made their nests

nests and abode. On the fifth leafe there was a faire *Rose-tree* flowred in the middest of a sweet *Garden*, climbing vp against a hollow *Oake*; at the foot wherof boyled a fountaine of most *white water*, which ranne head-long downe into the depths, notwithstanding it first passed among the hands of infinite people, which digged in the Earth seeking for it; but because they were blinde, none of them knew it, except here and there one which considered the *weight*.

On the last side of the fift leafe, there was a *King* with a great *Fauchion*, who made to be killed in his presence by some *Souldiers* a great multitude of little *Infants*,

fants, whose Mothers wept at the feet of the vnpitifull *Souldiers*: the bloud of which *Infants* was afterwards by other Souldiers gathered vp, and put in a great vessell, wherein the *Sunne* and the *Moone* came to bathe themselues. And because that this History did represent the more part of that of the *Innocents* slaine by *Herod*, and that in this Booke I learned the greatest part of the *Art*, this was one of the causes, why I placed in their *Churchyard* these *Hieroglyphick Symbols* of this secret science. And thus you see that which was in the first fiue leaues I will not represent vnto you that which was written in good and intelli-

telligible Latine in all the other written leaues, for God would punish me, because I should commit a greater wickednesse, then he who (as it is said) wished that all the men of the World had but one head that hee might cut it off at one blow. Having with me therefore this *faire Booke*, I did nothing else day nor night, but study vpon it, vnderstanding very well all the operations that it shewed, but not knowing with what matter I should beginne, which made me very heauy and sollitary, and caused me to fetch many a sigh. My wife *Perrenelle*, whom I loued as my selfe, and had lately married, was much astonished at this, comfor-

comforting mee, and earneſtly demanding, if ſhee could by any meanes deliuer mee from this trouble: I could not poſſibly hold my tongue, but told her all, and ſhewed her this *faire Booke*, whereof at the ſame inſtant that ſhee ſaw it, ſhee became as much enamored as my ſelfe, taking extreame pleaſure to behold the *faire couer, grauings, images*, and *portraicts*, whereof notwithſtanding ſhee vnderſtood as little as I: yet it was a great comfort to mee to talke with her, and to entertaine my ſelfe, what wee ſhould doe to haue the interpretation of them. In the end I cauſed to bee painted within my *Lodging*, as naturally as I could, all the figures

gures and portraicts of the *fourth* and *fifth* leafe, which I ſhewed to the greateſt Clerkes in *Paris*, who vnderſtood thereof no more then my ſelfe; I told them they were found in a Booke that taught the *Phyloſophers ſtone*, but the greateſt part of them made a mocke both of me, and of that bleſſed *Stone*, excepting one called *Maiſter Anſelme*, which was a *Licentiate* in *Phyſick*, and ſtudied hard in this *Science*: He had a great deſire to haue ſeene my Book, and there was nothing in the world, which he would not haue done for a ſight of it: but I alwayes told him, that I had it not; onely I made him a large deſcription of the *Method*. He told

mee

mee that the first portraict represented *Time*, which deuoured all; and that according to the number of the *sixe* written leaues, there was required the space of *sixe* yeeres, to perfect the *stone*; and then he said, wee must turne the *glasse*, and seeth it no more. And when I told him that this was not painted, but onely to shew and teach the first *Agent*, (as was said in the Booke) hee answered me, that this decoction for *sixe* yeeres space, was, as it were, a *second Agent*; and that certainely the *first Agent* was there painted, which was the *white and heauy water*, which without doubt was *Argent vine*, which they could not *fixe*, nor cut off his

his *feete*, that is to say, take away his *violatility*, saue by that long decoction in the pureſt bloud of young Infants; for in that, this *Argent viue* being ioined with *gold* and *ſiluer*, was firſt turned with them into an *herb* like that which was there painted, and afterwards by corruption, into *Serpents*; which *Serpents* being then wholly dried, and decocted by fire, were reduced into powder of *gold*, which ſhould be the *ſtone*. This was the cauſe, that during the ſpace of *one and twenty yeeres*, I tryed a thouſand broulleryes, yet neuer with *bloud*, for that was wicked and villanous: for I found in my Booke, that the *Philoſophers* called *Blond*, the mine-

minerall ſpirit, which is in the *Mettals*, principally in the *Sunne*, *Moone*, and *Mercury*, to the aſſembling whereof, I alwayes tended; yet theſe interpretations for the moſt part were more ſubtile then true. Not ſeeing therefore in my workes the *ſignes*, at the time written in my Booke, I was alwayes to beginne againe. In the end hauing loſt all hope of euer vnderſtanding thoſe *figures*, for my laſt refuge, I made a vow to God, and St *Iames* of *Gallicia*, to demand the interpretation of them, at ſome *Iewiſh Prieſt*, in ſome *Synagogue* of *Spaine*: whereupon with the conſent of *Perrenelle*, carrying with me the *Extract* of the *Pictures*, hauing

taken

taken the *Pilgrims* habit and ſtaffe, in the ſame faſhion as you may ſee me, without this ſame *Arch* in the *Church-yard*, in the which I put theſe *hyeroglyphicall figures*, where I haue alſo ſet againſt the wall, on the one and the other ſide, a *Proceſſion*, in which are repreſented by order all the colours of the *ſtone*, ſo as they come & goe, with this writing in French.

Moult plaiſt a Dieu proceſſion,
S' elle eſt faitte en deuotion. that is,
Much pleaſeth God proceſſion,
If 't be done in deuotion.

which

which is as it were the beginning of King *Hercules* his Booke, which entreateth of the colours of the *ſtone*, entituled *Iriã*, or the *Rainebow*, in theſe termes, *Operiũ proceſsio multùm naturæ placet*, that is, *The proceſsion of the worke is very pleaſant vnto Nature*: the which I haue put there expreſly for the great *Clerkes*, who ſhall vnderſtand the *Alluſion*. In this ſame faſhion, I ſay, I put my ſelfe vpon my way; and ſo much I did, that I arriued at *Mantioy*, and afterwards at *Saint Iames*, where with great deuotion I accompliſhed my vow. This done, in *Leon* at my returne I met with a Merchant of *Boloyn*, which made me knowne to

a *Phy-*

a *Physician*, a *Iew* by Nation, and as then a *Christian*, dwelling in *Leon* aforesaid, who was very skilfull in sublime Sciences, called Master *Canches*. Assoone as I had shewen him the figures of my *Extraict*, hee being rauished with great astonishment and ioy, demanded of me incontinently, if I could tell him any newes of the *Booke*, from whence they were drawne? I answered him in *Latine* (wherein hee asked me the question) that I hoped to haue some good newes of the *Book*, if any body could decipher vnto me the *Enigmaes*: All at that instant transported with great Ardor and ioy, hee began to decipher vnto mee the beginning:

ning: But to be ſhort, hee wel content to learn newes where this Booke ſhould be, and I to heare him ſpeake; and certainly he had heard much diſcourſe of the Booke, but (as he ſaid) as of a thing which was beleeued to be vtterly loſt, we reſolued of our voyage, and from *Leon* wee paſſed to *Oniedo*, and from thence to *Sanſon*, where wee put our ſelues to Sea to come into *France*: Our voyage had beene fortunate enough, & all ready, ſince we were entred into this Kingdome, he had moſt truly interpreted vnto mee the greateſt part of my figures, where euen vnto the very points and prickes, he found great *miſteries*, which ſeemed vnto

vnto mee wonderfull, when arriuing at *Orleans*, this learned man fell extreamely sicke, being afflicted with excessiue vomitings, which remained still with him of those he had suffered at Sea, and he was in such a continuall feare of my forsaking him, that hee could imagine nothing like vnto it. And although I was alwayes by his side, yet would he incessantly call for mee, but in summe hee dyed, at the end of the *seuenth* day of his sickenesse, by reason whereof I was much grieued, yet as well as I could, I caused him to be buried in the *Church* of the *holy Crosse* at *Orleans*, where hee yet resteth; God haue his soule, for hee dyed a good *Christian*. And

surely, if I be not hindered by death, I will giue vnto that *Church* some *reuenew*, to cause some *Masses* to bee said for his soule euery day. He that would see the manner of my arriuall, and the ioy of *Perenelle*, let him looke vpon vs two, in this *City* of *Paris*, vpon the doore of the *Chappell* of St *Iames* of the *Bouchery*, close by the one side of my *house*, where wee are both painted, my selfe giuing thankes at the feet of *Saint Iames of Gallicia*, and *Perrenelle* at the feet of St *Iohn*, whom shee had so often called vpon. So it was, that by the grace of God, and the intercession of the happy and holy *Virgin*, and the blessed Saints,

Iames

Iames and *Iohn*, I knew all that I desired, that is to say, The first *Principles*, yet not their first *preparation*, which is a thing most difficult, aboue all the things in the world: But in the end I had that also, after long errours of *three yeeres*, or thereabouts; during which time, I did nothing but study and labour, so as you may see me without this *Arch*, where I haue placed my *Processions* against the two Pillars of it, vnder the feet of S^t. *Iames* and S^t. *Iohn*, praying alwayes to God, with my Beades in my hand, reading attentiuely within a Booke, and poysing the words of the *Philosophers*: and afterwards trying and

prooving the diuerſe operations, which I imagined to my ſelfe, by their onely words. Finally, I found that which I deſired, which I alſo ſoone knew by the ſtrong *ſent* and *odour* thereof. Hauing this, I eaſily accompliſhed the *Maſtery*, for knowing the *preparation* of the firſt *Agents*, and after following my Booke according to the *letter*, I could not haue miſſed it, though I would. Then the firſt time that I made *proiection*, was vpon *Mercurie*, whereof I turned halfe a pound, or thereabouts, into pure *Siluer*, better than that of the *Mine*, as I my ſelfe aſſayed, and made others aſſay many times. This was vpon a Munday, the 17 of *Ianuary* about

about noone, in my house, *Perrenelle* onely being present; in the yeere of the restoring of mankind, 1382. And afterwards, following alwayes my Booke, from word to word, I made *projection* of the *Red stone* vpon the like quantity of *Mercurie*, in the presence likewise of *Perrenelle* onely, in the same house, the *fine and twentieth day* of *April* following, the same yeere, about fiue a *clocke* in the *Euening*; which I transmuted truely into almost as much pure *Gold*, better assuredly than common *Golde*, more soft, and more plyable. I may speake it with truth, I haue made it three times, with the helpe of *Perrenelle*, who

vnderstood it as well as I, becauſe ſhe helped mee in my operations, and without doubt, if ſhee would haue enterpriſed to haue done it alone, ſhee had attained to the end and perfection thereof. I had indeed enough when I had once done it, but I found exceeding great pleaſure and delight, in ſeeing and contemplating the *Admirable workes of Nature*, within the *Veſſels*. To ſignifie vnto thee then, how I haue done it *three times*, thou ſhalt ſee in this *Arch*, if thou haue any skil to know them, three *furnaces*, like vnto them which ſerue for our *opperations*: I was afraid a long time, that *Perrenelle* could not hide the extreme

ioy

ioy of her felicitie, which I measured by mine owne, and lest shee should let fall some word amongst her kindred, of the great *treasures* which wee possessed: for extreme *ioy* takes away the vnderstanding, as well as great *heauinesse*; but the goodnesse of the most great God, had not onely filled mee with this blessing, to giue mee a *wife* chaste and sage, for she was moreouer, not onely capeable of reason, but also to doe all that was reasonable, and more discreet and secret, than ordinarily other women are. Aboue all, shee was exceeding *deuout*, and therefore seeing her selfe without hope of children, and now well stricken in yeeres, shee

began as I did, to thinke of God, and to giue or selues to the workes of *mercy*. At that time when I wrote this *Commentarie*, in the yeere *one thousand foure hundred and thirteene*, in the end of the yeere, after the decease of my faithfull companion, which I shall lament all the dayes of my life: she and I had already founded, and endued with reuenewes 14. *Hospitals* in this *Citie* of *Paris*, wee had new built from the ground *three Chappels*, we had inriched with great gifts and good rents, *seuen Churches*, with many reparations in their *Church-yards*, besides that which we haue done at *Boloigne*, which is not much lesse than that which wee haue

haue done heere. I will not ſpeake of the good which both of vs haue done to particular poore folkes, principally to *widdowes* and poore *Orphans*, whoſe names if I ſhould tel, and how I did it, beſides that my reward ſhould be giuen mee in this World, I ſhould likewiſe doe diſpleaſure to thoſe good perſons, whom I pray God bleſſe, which I would not doe for any thing in the World. Building therefore theſe *Churches*, *Churchyards*, and *Hoſpitals* in this *City*, I reſolued my ſelfe, to cauſe to be painted in the *fourth Arch* of the Church-yard of the *Innocents*, as you enter in by the great gate in S^t. *Dennis ſtreet*, and taking

the way on the right hand, the moſt true and eſſentiall markes of the *Arte*, yet vnder *vailes*, and *Hieroglyphicall couertures*, in imitation of thoſe which are in the gilded Booke of *Abraham* the *Iew*, which may repreſent *two things*, according to the capacity and vnderſtanding of them that behold them: Firſt, the *myſteries* of our future and vndoubted *Reſurrection*, at the day of Iudgement, and comming of good *Ieſus*, (whom may it pleaſe to haue mercy vpon vs) a Hiſtorie which is well agreeing to a *Churchyard*. And ſecondly, they may ſignifie to them, which are skilled in Naturall *Philoſophy*, all the principall and neceſſary opera-

operations of the *Maiſtery*. Theſe *Hieroglyphicke figures* ſhall ſerue as two wayes to leade vnto the heauenly life: the firſt and moſt open ſence, teaching the ſacred *Myſteries* of our ſaluation; (as I will ſhew heereafter) the other teaching euery man, that hath any ſmall vnderſtanding in the *Stone*, the lineary way of the worke; which being perfected by any one, the change of euill into good, takes away from him the roote of all ſinne (which is *couetouſneſſe*) making him liberall, gentle, pious, religious, and fearing God, how euill ſoeuer hee was before, for from thence forward, hee is continually rauiſhed, with the great grace and mercy

mercy which hee hath obtained from God, and with the profoundneſſe of his Diuine & admirable works. Theſe are the reaſons which haue mooued mee to ſet theſe formes in this faſhion, and in this place which is a *Churchyard*, to the end that if any man obtaine this ineſtimable good, to conquere this *rich golden Fleece*, he may thinke with himſelfe (as I did) not to keepe the *talent* of *God* digged in the *Earth*, buying Lands and Poſſeſſions, which are the vanities of this world: but rather to worke charitably towards his brethren, remembring himſelfe that hee learned this *ſecret* amongſt the *bones* of the *dead*, in whoſe number

number hee ſhall ſhortly be found; and that after this life, hee muſt render an account, before a iuſt and redoubtable *Iudge*, which will cenſure euen to an idle and vaine word. Let him therefore, which hauing well weighed my *words*, and well knowne and vnderſtood my *figures*, hath firſt gotten elſewhere the knowledge of the firſt *beginnings and Agents*, (for certainely in theſe *Figures* and *Commentaries*, he ſhall not finde any ſtep or information thereof) perfect to the glory of God the *Maiſtery* of *Hermes*, remembring himſelf of the *Church Catholike*, *Apoſtolike*, and *Romane*; and of all other *Churches*, *Churchyards*, and *Hoſpi-*

Hospitals; and aboue all, of the *Church* of the *Innocents* in this *Citie*, (in the *Churchyard* whereof hee shall haue contemplated these true demonstrations) opening bounteously his purse, to them that are secretly poore, honest people desolate, weake women, widdowes, and forlorne orphanes. So be it.

CHAP.

Chap. I:

Of the Theologicall Interpretations, which may be giuen to these Hieroglyphickes, according to the sence of mee the Authour.

I Haue giuen to this *Churchyard*, a *Charnell-house*, which is right ouer against this fourth *Arch*, in the middest of the *Churchyard*, and against one of the Pillers of this *Charnell house*, I haue made bee drawne with a coale, and grosely painted, *a man all blacke*, which lookes

lookes ſtraight vpon theſe *Hieroglyphickes*, about whom there is written in *French*; *Ie voy merueille done moult Ie m'esbahi*: that is, *I ſee a marueile, whereat I am much amazed*: This, as alſo three *plates* of *Iron* and *Copper* gilt, on the *Eaſt*, *Weſt*, and *South* of the *Arch*, where theſe *Hieroglyphickes* are, in the middeſt of the *Church-yard*, repreſenting the holy *Paſsion* and *Reſurrection* of the *Sonne* of *God*; this ought not to be otherwiſe interpreted, than according to the common *Theologicall* ſence, ſauing that this *black man*, may as well proclaime it a wonder to ſee the admirable workes of God in the *tranſmutation* of *Mettals*,

tals, which is figured in these *Hieroglyphicks*, which he so attentiuely lookes vpon, as to see buried so many *bodies*, which shall rise againe out of their Tombes at the feareful day of *iudgement*. On the other part I doe not thinke it needfull to interpret in a *Theological* sence, that *vessell* of *Earth* on the right hand of these figures, within the which there is a *Pen* and *Inkhorne*, or rather a vessell of *Philosophy*, if thou take away the *strings*, and ioyne the *Penner* to the *Inkhorne*: nor the other two like it, which are on the two sides of the figures of *Saint Peter*, and *Saint Paul*, within one of the which, there is an *N.* which signifieth *Nicholas*, and

and within the other an *F*. which signifieth *Flammell*. For these vessels signifie nothing else, but that in the like of them, I haue done the *Maistery* three times. Moreouer, he that will also beleeue, that I haue put these vessels in forme of *Scutchions*, to represent this *Pen* and *Inkhorne*, and the capitall letters of my *name*, let him beleeue it if he will, because both these interpretations are true.

Neither must you interpret in a Theological sence, that writing which followeth, in these termes, NICHOLAS FLAMMEL, ET PERRENELLE SA FEMME, that is, *Nicholas Flammel, and Perrenelle his*

his wife, in as much as that signifieth nothing, but that I and my wife haue giuen that *Arche*.

As to the third, fourth, and fifth Tables following, by the sides whereof is written, COMMENT LES INNOCENTS FVRENT OCCIS PAR LE COMMANDEMENT DV ROY HERODES, that is, *How the Innocents were killed by the commandement of King Herod*. The *theologicall* sence is well enough vnderstood by the writing, we must onely speake of the rest, which is aboue.

The two *Dragons* vnited together the one within the other, of colour *blacke* and *blew*, in a field *sable*, that is to

to say, *blacke*, whereof the one hath the *wings* gilded, and the other hath none at all, are the *sinnes* which naturally are *enterchayned*, for the one hath his *originall* and birth from another: Of them some may be easily *chased* away, as they *come* easily, for they flie towards vs euery houre; and those which haue no *wings*, can neuer be chased away, such as is the *sinne* against the *holy Ghost*. The *gold* which is in the *wings*, signifieth that the greatest part of sinnes commeth from the *vnholy hunger* after *gold*; which makes so many people diligently to hearken from whence they may haue it: and the colour *black* and *blew*, sheweth that these

are

are the desires that come out of the darke pits of hell, which we ought wholly to flye from. These two *Dragons* may also morally represent vnto vs the Legions of *euill spirits* which are alwayes about vs, and which will accuse vs before the iust Iudge, at the feareful day of iudgement, which doe aske, nor seeke nothing else but to sift vs.

The man and the woman which are next them, of an *orange colour*, vpon a field *azure* and *blew*, signifie that men and women ought not to haue their hope in this World, for the *orange colour* intimates despaire, or the letting goe of hope, as here; and the colour *azure* and *blew*, vpon the which they

they are painted, shewes vs that we must thinke of heauenly things to come, and say as the roule of the man doth, HOMO VENI-ET AD IVDICIVM DEI, that is, *Man must come to the iudgement of God*, or as that of the *woman*, VERE ILLA DIES TERRIBILIS ERIT, that is, *That day will be terrible indeed*, to the end that keeping our selues from the *Dragons*, which are *sinnes*, God may shew mercy vnto vs.

Next after this, in a field of *Synople*, that is *greene*, are painted two men and one woman rising againe, of the which one comes out of a *Sepulchre*, the other two out of the *Earth*, all three

of

of colour exceeding *white* and *pure*, lifting their hands towards their eyes, & their eyes towards Heauen on high: Aboue these three bodies there are two *Angels* sounding musicall Instruments, as if they had called these dead to the day of iudgement; for ouer these two *Angels* is the figure of our Lord *Iesus Christ*, holding the world in his hand, vpon whose head an *Angell* setteth a Crowne, assisted by two others, which say in their roules, *O pater Omnipotens, ô Iesu bone*, that is, *O Father Almighty, ô good Iesu*. On the right side of this *Sauiour* is painted St *Paul*, clothed with *white* & *yellow*, with a Sword, at whose feete there is a man clothed

clothed in a gowne of *orange colour*, in which there appeared pleights or folds of *blacke* and *white*, (which picture resembleth mee to the life) and demandeth pardon of his sinnes, holding his hands ioined together, from betweene which proceed these words written in a roule, DELE MALA QVÆ FECI that is to say, *Blot out the euils that I haue done*: On the other side on the left hand, is *Saint Peter* with his Key, clothed in *reddish yellow*, holding his hand vpon a woman clad in a gown of *orange colour*, which is on her knees, representing to the life *Perrenelle*, which holdeth her hands ioyned together, hauing a roule where

where is written, CHRISTE PRECOR ESTO PIVS, that is, *Christ I beseech thee be pittifull*. Behind whom there is an *Angell* on his knees, with a roule, that saith, SALVE DOMINE ANGELORVM, that is, *All haile thou Lord of Angels*. There is also another *Angel* on his knees, behind my Image, on the same side that *S. Paul* is on, which likewise holdeth a roule, saying, O REX SEMPITERNE, that is, *O King euerlasting*. All this is so cleere, according to the explication of the *Resurrection* and future judgement, that it may easily be fitted thereto. So it seemes this *Arch* was not painted for any o-

ther purpose, but to represent this. And therefore we neede not stay any longer vpon it, considering that the least and most ignorant, may well know how to giue it this interpretation.

Next after the *three* that are rising againe, come two *Angels* more of an *Orange colour* vpon a *blew field*, saying in their *rowles*, SVRGITE MORTVI, VENITE AD IVDICIVM DOMINI MEI, that is, *Arise you dead, come to the Iudgement of my Lord.* This also serues to the interpretation of the *Resurrection*: As also the last Figures following, which are, *A man red vermillion*, vpon a field of *Violet colour*, who holdeth

deth the foot of a winged *Lyon*, painted of *red vermillion* also, opening his throate, as it were to deuoure the *man*. For one may say that this is the Figure of an vnhappy sinner, who sleeping in a Lethargy of his corruption and vices, dieth without repentance and confession; who without doubt, in this terrible Day shall bee deliuered to the *Deuill*, here painted in forme of a *red raging Lyon*, which will swallow and deuoure him.

THE

Chap. II.

The interpretation Philosophicall, according to the Maistery of Hermes.

I Desire with all my heart, that he who searcheth the secrets of the *Sages*, having in his Spirit passed ouer these *Idea's* of the life and resurrection to come, should first make his profit of them: And in the second place, that hee bee more aduised than before, that hee found and search the depth of my *Figures*, *colours*, and *rowles*; principally of my *rowles*, because that in this *Art* they speake not vulgarly. Afterward let him aske of himself

selfe, why the Figure of Saint *Paul* is on the right hand, in the place where the ould vse is to paint S. *Peter*? And on the other side that of Saint *Peter*, in the place of the figure of Saint *Paul*? Why the Figure of Saint *Paul* is clothed in colours *white* and *yellow*, and that of S. *Peter* in *yellow* and *red*? Why also the *man* and the *woman* which are at the feet of these two *Saints*, praying to *God*, as if it were at the Day of *Iudgement*, are apparelled in diuers colours, and not naked, or else nothing but bones, like them that are rising againe? Why in this Day of *Iudgement* they haue painted this *man* and this *woman* at

the feet of the *Saints?* for they ought to haue beene more low on *earth*, and not in *heauen*. Why also the two *Angels* in *Orange colour*, which say in their rowles, SVRGITE MORTVI, VENITE AD IVDICIVM DOMINI MEI, that is, *Arise you dead, come vnto the Iudgement of my Lord*, are clad in this colour, and out of their place, for they ought to bee on high in heauen, with the two other which play vpon the *Instruments?* Why they haue a field *Violet* and *blew?* but principally why their roule, which speaks to the dead, ends in the open throate of the *red and flying Lyon?* I would then

that after these, and many other questions which may iustly bee made, opening wide the eyes of his spirit, he come to conclude, that all this, not hauing beene done without cause, there must bee represented vnder this *barke*, some great *secrets*, which hee ought to pray *God* to discouer vnto him. Hauing then brought his beliefe by degrees to this passe, I wish also that he would further beleeue, that these *figures* and *explications* are not made for them that haue neuer seene the Bookes of the *Philosophers*, and who not knowing the *Mettallicke* principles, cannot bee named *Children* of this *Science*; for if they thinke to vnderstand per-

ſeeing theſe *figures*, being ignorant of the *firſt Agent*, they will vndoubtedly deceiue themſelues, and neuer bee able to know any thing at all. Let no man therefore blame me, if he doe not eaſily vnderſtand mee, for hee will be more blame-worthy than I, inaſmuch as not being initiated into theſe ſacred and ſecret interpretations of the *firſt Agent*, (which is the *key* opening the gates of all *Sciences*) he would notwithſtanding, comprehend the moſt ſubtile conceptions of the *ancient Philoſophers*, which are not written but for them who already know theſe principles, which are neuer found in any booke, becauſe they leaue them

vnto

vnto *God*, who reuealeth them to whom he pleaſe, or elſe cauſeth them to bee taught by the liuing voyce of a *Maiſter*, by *Cabaliſticall* tradition, which happeneth very ſeldome. Now then, *my Sonne*, let mee ſo call thee, both becauſe I am now come to a great age, and alſo for that, it may be, thou art otherwiſe a *child* of this *knowledge*, (*God* inable thee to learne, and after to worke to his glory) Hearken vnto mee then attentiuely, but paſſe no further if thou bee ignorant of the foreſaid Principles.

This *Vessell* of *earth*, in this forme, is called by the *Philosophers*, their *triple Vessell*, for within it, there is in the middest a Stage, or a floore, and vpon that a dish or a platter full of luewarme ashes, within the which is set the *Philosophicall Egge*, that is, a viall of glasse full of *confections of Art* (as of the *Sperme* of the *red Sea*, and the *fat* of the *Mercuriall winde*:) which thou seest painted in forme of a *Penner and Inkehorne*. Now this Vessell of

earth

earth is open aboue, to put in the *dish* and the *vialls*, vnder which by the open gate, is put in the *Philosophicall fire*, as thou knowest. So thou hast *three vessels*; and the *threefold vessell*: The enuious haue called an *Athanor*, a *siue*, *dung*, *Balneum Mariæ*, a *Furnace*, a *Sphere*, *the greene Lyon*, a *prison*, a *graue*, a *vrinall*, a *phiall*, and a *Bolts-head*: I my selfe in my *Summarie* or *Abridgement* of *Philosophy*, which I composed foure yeeres and two moneths past, in the end thereof named it the *house* and *habitation* of the *Poulet*, and the *ashes* of the *Plaster*, the *chaffe* of the *Poulet*; The common name is an *Ouen*, which I should neuer

haue

haue found, if *Abraham* the *Iew* had not painted it, together with the fire proportionable, wherein consists a great part of the secret. For it is as it were the *belly*, or the *wombe*, containing the true naturall heate to animate our *yong King*: If this *fire* be not measured *Clibanically*, saith *Calid the Persian*, *sonne of Iasichus*; If it be kindled with a sword, saith *Pithagoras*: If thou fire thy Vessell, saith *Morien*, and makest it feele the heate of the fire, it will giue thee a box on the eare, and burne his *flowres* before they be risen from the depth of his *Marrow*; making them come out *red*, rather than *white*, and then thy worke is spoiled; as

also

also if thou make too little fire, for then thou shalt neuer see the end, because of the coldnesse of the *natures*, which shall not haue had motion sufficient to digest them together.

The heate then of thy *fire* in this vessell, shall be (as saith *Hermes* and *Rosinus*) according to the *Winter*, or rather, as saith *Diomedes*, according to the heate of a *Bird*, which beginnes to sit so softly from the signe of *Aries* to that of *Cancer*: for know that the Infant at the beginning is full of *cold flegme*, and of *milke*, and that too vehement *heate* is an enemy of the *cold* and *moisture* of our *Embrion*, and that the two enemies, that is to say, our

two

two elements of *cold* and *heate* will neuer perfectly imbrace one another, but by little and little, hauing first long dwelt together, in the middest of the temperate heate of their *bath*, and being changed by long decoction, into *Sulphur incombustible*. Gouern therefore sweetly with equality and proportion, thy proud and haughty natures, for feare lest if thou fauour one more then another, they which naturally are enemies, doe grow angry against thee through *Iealousy*, and dry *Choller*, and make thee sigh for it a long time after. Besides this, thou must entertain them in this temperate heate perpetually, that is to say, night and day,

vntill

vntill the time that *winter*, the time of the *moistare* of the matters, be passed, because they make their peace, and ioyne hands in being heated together, whereas should these natures finde themselues but one onely half houre without *fire*, they would become for euer irreconcileable. See therefore the reason why it is said in the Book of the *seuenty precepts*, *Looke that their heate cõtinue indefatigably without ceasing, and that none of their dayes bee forgotten.* And *Rasis*, *the haste*, saith hee, *that brings with it too much fire, is alwaies followed by the Diuell, and Errour. When the golden Bird*, saith *Diomedes*, *shall be come iust to Cancer, and that from*

thence

thence it shall runne toward Libra, then thou maist augment the fire a little: and in like manner, when this faire Bird shall fly from Libra towards Capricorne, which is the desired Autumne, the time of harnest, and of the fruits that are now ripe.

CHAP. III.

The two Dragons of colour yellowish, blew, and black like the field.

LOoke well vpon these two Dragons, for they

are

are the true principles or beginnings of this *Philosophy*, which the *Sages* haue not dared to shew to their owne Children. Hee which is vndermost, without wings, hee is the *fixed*, or the *male*; that which is vppermost, is the *volatile*, or the *female*, *blacke and obscure*, which goes about to get the domination for many moneths. The first is called *Sulphur*, or heat and drineſſe, and the latter *Argent viue*, or cold, and moiſture. Theſe are the *Sunne* and *Moone* of the *Mercurial* ſource, and *ſulphurous originall*, which by continual fire are adorned with *royall* habiliments, that being vnited, and afterward changed into a *quinteſſence*, they

may

may ouercome euery thing *Mettallick*, how solid hard and strong soeuer it bee. N. B. These are the *Serpents* and *Dragons* which the ancient *Aegyptians* haue painted in a *Circle*, the *head* biting the *tayle*, to signifie that they proceeded from one and the same thing, and that it alone was sufficient, and that in the turning and *circulation* thereof, it made it selfe perfect: These are the *Dragons* which the ancient Poets haue fained did without sleeping keepe & watch the golden Apples of the Gardens of the Virgins *Hesperides*. These are they vpon whom *Iason* in his aduenture for the Golden Fleece, powred the brothe or liquor prepared by the faire

faire *Medea*, of the discourse of whom the Books of the *Phylosophers* are so full, that there is no *Phylosopher* that euer was, but he hath written of it, from the time of the truth-telling *Hermes Trismegistus*, *Orpheus*, *Pythagoras*, *Aesculapius*, *Morienus*, and the other following, euen vnto my selfe. These are the *two Serpents*, giuen and sent by *Iuno*, (that is, the nature *Mercuriall*) the which the strong *Hercules*, that is to say, the sage and wise man must *strangle* in his *cradle*, that is, ouercome and kill them, to make them putrifie, corrupt, and ingender, at the beginning of his worke. These are the *two Serpents*, wrapped and twi-

sted

sted round about the *Caduceus* or *rod* of *Mercury*, with the which hee exerciseth his great power, and transformeth himselfe as he listeth. He, saith *Haly*, that shall kill the one, shall also kill the other, because the one cannot die, but with his brother. These two then, (which *Suicen* calleth the *Corassene bitch* and the *Armenian dogge*) these two I say, being put together in the vessell of the *Sepulcher*, doe bite one another cruelly, and by their great poyson, and furious rage, they neuer leaue one another, from the moment that they haue seized on one another (if the *cold* hinder them not) till both of them by their flattering ve-

nome, and mortall hurts, be all of a goare bloud, over all the parts of their bodies; and finally killing one another, be rewed in their proper *venome*, which after their death, changeth them into liuing and *permanent waters*; before which time, they loose in their corruption and putrifaction, their first naturall formes, to take afterwards one onely new, more noble, and better forme. These are the two *Spermes*, *masculine* and *feminine*, described at the beginning of my *Abridgement of Philosophy*, which are engendred (say *Rasis*, *Auicen*, and *Abraham* the Iew) within the *Reynes*, and entrailes, with the operations of the foure *Elements*.

These

Theſe are the radicall moyſture of metalls, *Sulphur*, and *argent vive*, not vulgar, and ſuch as are ſold by the *Merchants* and *Apothecaries*, but thoſe which giue vs thoſe two faire & deare bodies which wee loue ſo much. Theſe two ſpermes, ſaith *Democritus*, are not found vpon the *earth* of the *liuing*: The ſame, ſaith *Auicen*, but he addeth, that they gather them from the dung, ordure, and rottenneſſe of the *Sunne* and *Moone*. O happy are they that know how to gather them, for of them they afterwards make a *triacle*, which hath power ouer all griefes, maladies, ſorrowes, infirmities, and weaknesſes, and which fighteth puiſſantly

fantly against *death*, lengthening the life, according to the permission of *God*, euen to the time determined, triumphing ouer the miseries of this world, and filling a man with the riches thereof. Of these two *Dragons* or Principles *Mettallicke*, I haue said in my fore-alledged *Summarie*, that the Enemy would by his heate inflame his enemy, and that then if they take not heed, they should see in the ayre a venomous fume & a stinking, worse in flame, and in poyson, than the enuenomed head of a *Serpent*, and *Babylonian Dragon*. The cause why I haue painted these two *spermes* in the forme of *Dragons*, is because their

stinch

ſtinch is exceeding great, and like the ſtinch of them, and the *exhalations* which ariſe within the glaſſe, are darke, *blacke*, *blew*, and *yellowiſh*, (like as theſe two *Dragons* are painted) the force of which, and of the *bodies* diſſolued, is ſo venomous, that truely there is not in the world a ranker *poyſon*; for it is able by the force and ſtench thereof, to mortifie and kill euery thing liuing: The *Philoſopher* neuer feeles this *ſtinch*, if he breake not his veſſels, but only he iudgeth it to be ſuch, by the ſight, and the changing of *colours*, proceeding from the rottenneſſe of his confections.

Theſe colours then ſignifie the *putrifaction* and *ge-*

neration

neration which is giuen vs, by the biting and dissoution of our *perfect bodies*, which dissolution proceedeth from externall heate ayding, and from the *Pontique fierieneſſe*, and admirable ſharpe vertue of the poyſon of our *Mercurie*, which maketh and reſolueth into a pure cloud, that is, into impalpable powder, all that which it finds to reſiſt it. So the heate working vpon and againſt the *radicall, mettallicke, viſcous*, or *oylie* moiſture, ingendereth vpon the ſubiect, *blackeneſſe*. For at the ſame time, the Matter is diſſolued, is corrupted, groweth blacke, and conceiueth to ingender; for all *corruption* is *generation*, and therefore ought

blackneſſe to be much deſired; for that is the *blacke ſaile* with the which the *Ship* of *Theſeus* came back victorious fro *Crete*, which was the cauſe of the death of his *Father*; ſo muſt this father die, to the intent, that from the *aſhes* of this *Phœnix* another may ſpring, and that the *ſonne* may bee *King*. Aſſuredly hee that ſeeth not this *blackeneſſe* at the beginning of his operations, during the dayes of the *Stone*; what other colour ſoeuer he ſee, hee ſhall altogether fayle in the *Maiſterie*, and can doe no more with that *Chaos*: for hee workes not well, if hee *putrifie* not; becauſe if he doe not *putrifie*, hee doeth not *corrupt*, nor *ingender*; and

by

by consequent, the *Stone* cannot take *vegetatiue* life to increase and multiply. And in all truth, I tell thee againe, that though thou work vpon the true matter, if at the beginning, after thou hast put thy *Confections* in the *Philosophers Egge*, that is to say, sometime after the fire haue stirred them vp, if then, I say, thou seest not this *head of the Crow*, the *blacke* of the *blackest blacke*, thou must begin againe, for this fault is irreparable, and not to be amended; especially the *Orange colour*, or *halfe red*, is to be feared, for if at the beginning thou see that in thine *Egge*, without doubt, thou burnest, or hast burnt the *verdure* and iuelinesse

of thy *Stone*. The colour which thou muſt haue, ought to bee intirely perfected in *Blackneſſe*, like to that of theſe *Dragons* in the ſpace of *fortie dayes*: Let them therefore which ſhall not haue theſe eſſentiall markes, retire themſelues betimes from their operations, that they may redeeme themſelues from aſſured loſſe. Know alſo, and note it well, that in this Art it is but nothing to haue this *blackneſſe*, there is nothing more eaſie to come by: for from almoſt all things in the world, mixed with *moyſture*, thou mayeſt haue a *blackneſſe*, by the fire: but thou muſt haue a *blackneſſe* which comes of the perfect *Mettallicke bodies*, which

lasts a long space of time, and is not destroyed in lesse than *fiue moneths*, after the which followeth immediately the desired *whitenesse*. If thou hast this, thou hast enough, but not all. As for the colour *blewish* and *yellowish*, that signifieth that *Solution* and *Putrefaction* is not yet finished, and that the colours of our *Mercury* are not as yet well mingled, and rotten with the rest. Then this *blackneſſe*, and these colours, teach plainly, that in this beginning the matter, and compound begins to rotte and dissolue into powder, lesse than the *Atomes* of the *Sunne*, the which afterwards are changed into *coator permanent*.

And this dissolution is by the enuious *Philosophers* called *Death*, *Destruction*, and *Perdition*, because that the *natures* change their *forme*, and from hence are proceeded so many *Allegories* of *dead men*, *tombes*, and *sepulchres*. Others haue called it *Calcination*, *Denudation*, *Separation*, *Erituration*, and *Assation*, because the *Confections* are changed and reduced into most small pieces and parts. Others haue called it *Reduction into the first matter*, *Mollification*, *Extraction*, *Commixtion*, *Liquefaction*, *Conuersion of Elements*, *Subtiliation*, *Diuision*, *Humation*, *Impastation*, and *Distillation*, because that the *Confections*, are

are melted, brought backe into ſeed, ſoftned, and circulated within the glaſſe. Others haue called it *Xir*, or *Iris*, *Putrefaction*, *Corruption*, *Cymmerian darkeneſſe*, *a gulfe*, *Hell*, *Dragons*, *Generation*, *Ingreſſion*, *Submerſion*, *Complection*, *Coniunction*, and *Impregnation*, becauſe that the matter is black & wateriſh, and that the natures are perfectly mingled, and hold one of another. For when the heate of the *Sunne* worketh vpon them, they are changed, firſt into *powder*, or fat and glutinous *mater*, which feeling the heate, flyeth on high to the *Poules* head, with the *ſingake*, that is to ſay, with the wind and ayre; from thence this

water melted, and drawne out of the *confections*, goeth downe againe, and in descending reduceth, and resolueth, as much as it can, the rest of the *Aromatical confections*, alwayes doing so, vntill the whole bee like a blacke broath somewhat fat. Now you see, why they call this *sublimation*, and *volatization*, because it flyeth on high; and *Ascension* and *Descension*, because it mounteth, & descendeth within the glasse. A while after, the water beginneth to *thicken* and *coagulate* somewhat more, growing very *blacke*, like vnto pitch, and finally comes the *Body* and *earth*, which the cnuious haue called *Terra fœtida*, that is, *stinking earth*; for

for then becauſe of the perfect *putrefaction*, which is as naturall as any other can be; this earth ſtincks, and giues a ſmell like the odour of *graues* filled with rottenneſſe, and with bodies as yet charged with their naturall moyſture. This *earth* was by *Hermes* called *Terra foliata*, or the *Earth of leaues*, yet his true & proper name is *Leton*, which muſt afterward bee *whitened*. The Ancient Sages that were *Cabaliſts*, haue deſcribed it in their *Metamorphoſes*, vnder the Hiſtory of the Serpent of *Mars*, which had deuoured the companions of *Cadmus*, who ſhew him, piercing him with his lance against a *hollow Oake*. *Note this Oake*.

CHAP. IIII.

Of the man and the woman clothed in a gowne of Orange colour upon a field azure and blew, and of their rowles.

THe *man* painted here doth expreſly reſemble *my ſelfe* to the naturall, as the *woman* doth liuely figure *Perrenelle*: The cauſe why wee are painted to the life, is not particular to this purpoſe, for

for it needed but to repre-
ſent a *male* and a *female*,
to the which our two par-
ticular reſemblance was not
neceſſarily required, but it
pleaſed the *Painter* to put
vs there, iuſt as hee hath
done higher in this *Arch*,
at the feet of the Figure of
Saint *Paul* and Saint *Peter*,
according to that wee were
in our youth; as hee hath
likewiſe done in other pla-
ces, as ouer the *doore* of the
Chappell of Saint *Iames* in
the *Bouchery* neere to my
houſe, (although that for
this laſt there is a particular
cauſe) as alſo ouer the doore
of *Saincte Geneuiefue de's*
Ardans, where thou maiſt
ſee me. I make then to bee
painted heere two *bodies*,
one of a *Male*, and another

of

of a *Female*, to teach thee, that in this second operation, thou hast truely, but yet not perfectly, two *natures* conioyned and married together, the *Masculine* and the *Fœminine*; or rather the foure *Elements*; and that the foure naturall enemies, the *hote* and *cold*, *dry* and *moist*, begin to approach amiably one towards another, and by meanes of the *Mediators* and Peace-makers, lay downe by little and little, the ancient enmity of the old *Chaos*. Thou knowest well enough who these *Mediators* and Peace-makers are, betweene the *hote* and the *cold* there is *moisture*, for he is kinsman and allyed to them both; to *hote* by his

his *heate*, and to *cold* by his *moisture*: And this is the reason, why to begin to make this peace, thou hast already in the precedent operation, conuerted all the *confections* into *water* by *dissolution*. And afterward thou hast made to *coagulate* the *water*, which is turned into this *Earth*, *blacke* of the *blacke* most *blacke*, wholly to accomplish this peace; for the *Earth*, which is *cold* and *dry*, finding himselfe of kindred and allyance with the *dry* and *moist*, which are enemies, will wholly appease and accord them. Doest thou not then consider a most perfect mixture of all the foure *Elements*, hauing first turned them into

to *water*, and now into *Earth*? I will also teach thee hereafter the other conuersions, into *ayer* when it shall be all *white*, and into *fire*, when it shall bee of a most perfect *purple*. Then thou hast heere two *natures* married together, whereof the one hath conceiued by the other, and by this *conception* it is turned into the body of the *Male*, and the *Male* into that of the *Female*; that is to say, they are made one onely body, which is the *Androgyne*, or *Hermaphrodite* of the *Ancients*, which they haue also called otherwise, *the head of the Crow*, or *natures conuerted*. In this fashion I paint them heere, because thou hast two na-

tures reconciled, which (if they be guided and gouerned wisely) can forme an *Embrion* in the wombe of the *Vessell*, and afterwards bring foorth a most puissant *King*, inuincible and incorruptible, because it will bee an admirable *quintessence*. Thus thou seest the principall and most necessary reason of this representation: The second cause (which is also well to bee noted) was because I must of necessitie paint *two bodies*, because in this operation it behoueth that thou *diuide* that which hath beene *coagulated*, to giue afterwards *nourishment*, which is *milke* of *life*, to the little *Infant* when it is borne, which is endued (by the

the liuing God) with a *vegetable soule*.

This is a secret most admirable and secret, which for want of vnderstanding, it hath made fooles of all those that haue sought it without finding it, and hath made euery man wise, that beholds it with the eyes of his *body*, or of his *spirit*.

Thou must then make two parts and portions of this *Coagulated body*, the one of which shall serue for *Azoth*, to wash and clense the other, which is called *Leton*, which must be whitened: He which is washed, is the *Serpent Python*, which (hauing taken his being from the corruption of the slime of the *Earth* gathered together by the waters

ters of the *deluge*, when all the confections were water) muſt be killed and ouercome by the arrowes of the *God Apollo*, by the *yellow Sunne*, that is to ſay, by *our fire*, equall to that of the *Sunne*.

He which *waſheth*, or rather the *waſhings*, which muſt be continued with the other moity; theſe are the *teeth* of that *Serpent*, which the ſage workeman, the valiant *Theſeus*, wil ſow in the ſame *Earth*, from whence there ſhall ſpring vp armed *Souldiers*, which ſhal in the end diſcomfit themſelues, ſuffering themſelues by oppoſition to reſolue into the ſame nature of the *Earth*, and the workman to beare away his deſerued conqueſts.

queſts. It is of this, that the *Phyloſophers* haue written ſo often, and ſo oft n repeated it, *It diſſolues it ſelfe, it congeales it ſelfe, it makes it ſelfe blacke, it makes it ſelfe white, it kils it ſelfe, and it quickens it ſelfe.* I haue made their field be painted *azure* and *blew*, to ſhew that I doe but now beginne to get out from the moſt *blacke blackneſſe*; for the *azure* and *blew*, is one of the firſt colours, that the *darke woman* lets vs ſee, that is to ſay, *moiſture* giuing place a little to *heate* and *drineſſe*: The *man* and *woman* are almoſt all *orange-coloured*, to ſhew that our *Bodies*, (or our *body*, which the wiſe men here call *Rebis*) hath not as yet *digeſtion* enough,

and

and that the *moisture* from whence comes the *blacke blew* and *azure*, is but halfe vanquished by the *drineſſe*.

For when *drineſſe* beares rule, all will be *white*, and when it fighteth with, or is equall to the *moisture*, all will be in part according to theſe preſent colours. The enuious haue alſo called theſe *confections* in this operation, *Nummus*, *Ethelia*, *Arena*, *Boritis*, *Corſuſle*, *Cambar*, *Albar aris*, *Duenech*, *Randeric*, *Kukul*, *Thabricis*, *Ebiſemech*, *Ixir*, &c. which they haue commanded to make *white*.

The *woman* hath a *white* circle in forme of a *rewle* round about her body, to ſhew thee, that *Rebis* will beginne to become white in that

that very fashion, beginning first at the *extremities*, round about this white *circle*. *Scala Phylosophorũ*, that is the Booke entituled, *The Phylosophers Ladder*, saith thus; *The signe of the first perfect whitenesse, is the manifestation of a certaine little circle of haire, that is passing ouer the head, which will appeare on the sides of the vessels round about the matter, in a kind of a cierine or yellowish colour.*

There is written in their Rowles, *Homo veniet ad iudicium Dei*, that is, *Man shall come to the Iudgement of God: Verè* (saith the *woman*) *illa dies terribilis erit*, that is, *Truly that will be a terrible day.* These are not passages of holy *Scripture*, but

but onely sayings which speake according to the *Theologicall* sence, of the *Iudgement* to come, I haue put them there, to serue my selfe of them towards him, that beholds onely the grosse outward, and most naturall *Artifice*, taking the interpretation th reof to concerne onely the *Resurrection*; and also it may serue for them, that gathering together the *Parables* of the *Science*, take to them the eyes of *Lynceus*, to pierce deeper then the *visible obiects*. There is then, *Man shall come to the iudgement of God: Certainly that day shall be terrible*. That is as if I should haue said; It behoues that this come to the colour of *perfection*, to bee

be iudged & cleansed from all his *blackneſſe* and filth, and to be *ſpiritualized* and *whitened*. *Surely that day will be terrible*, yet certainly, as you ſhall find in the *Allegory of Ariſteus*. Horror holds vs in priſon by the ſpace of *foureſcore dayes*, in the darkneſſe of the *waters*, in the extreme heate of the *Summer*, and in the troubles of the *Sea*. All which things ought firſt to paſſe, before our *King* can become *white*, comming from death to life, to ouercome afterwards all his enemies. To make thee vnderſtand yet ſomewhat better this *Albification*, which is harder and more difficult then all thereſt, (for till that time thou mayeſt erre at euery

ſteppe,

steppe, but afterwards thou canst not, except thou break thy *vessels*) I haue also made for thee this Table following.

CHAP. V.

The figure of a man, like that of Saint Paul, *cloathed with a robe white and yellow, bordered with gold, holding a naked Sword, hauing at his feet a man on his knees, clad in a robe of orange colour, blacke and white, holding a roule.*

Marke

MArke well this *man* in the forme of *Saint Paul*, cloathed in a robe entirely of a *yellowish white*. If thou consider him well, he turnes his body in such

such a *pasture*, as shewes that he would take the *naked Sword*, either to cut off the *head*, or to doe some other thing, to that *man* which is on his knees at his feete, cloathed in a robe of *orange colour*, *white* and *blacke*, which saith in his roule, DELE MALA QVÆ FECI, that is, *Blot out all the euill which I haue done*; as if hee should say, TOLLE NIGREDINEM, *Take away from me my blacknesse*. A term of Art: for *Euill* signifieth in the *Allegory*, *Blacknesse*, as it is often found in *Turba Phylosophorum*: *Seethe it vntill it come to blacknesse, which will be thought Euill*. But wouldest thou know what is meant by

this *man*, that taketh the *Sword*? It signifies that thou must cut off the head of the *Crow*, that is to say, of the man cloathed in diuers *Colours*, which is on his knees. I haue taken this pourtraict and figure out of *Hermes Trismegistus*, in his Booke of the *Secret Art*, where he saith, *Take away the head of this blacke man, cut off the head of the Crow*, that is to say, *Whiten our blacke*. *Lambspringk* that noble *Germane*, hath also vsed it in the *Commentary* of his *Hieroglyphicks*, saying, *In this wood there is a Beast all couered with black, if any man cut off his head, he will loose his blacknesse, and put on a most white colour. Will you vnderstand*

what

what that is? The blackneſſe is called the head of the Crow, the which being taken away, at the inſtant comes the white colour: Then that is to ſay, when the Cloud appeares no more, this body is ſaid to bee without an head. Theſe are his proper words. In the ſame ſence, the *Sages* haue alſo ſaid in other places, *Take the Viper which is called, Deresa, cut off* his *head*, &c. that is to ſay, Take away from him his *blackneſſe*. They haue alſo vſed this *Periphraſis*, when to ſignifie the multiplication of the *Stone*, they haue fained a *Serpent Hydra*, whereof, if one cut off one head, there will ſpring in the place thereof ten; for the ſtone augments ten fold,

euery time that they cut off this *head of the Crow*, that they make it *blacke*, and afterwards *white*; that is to say, that they dissolue it a new, and afterward coagulate it againe.

Marke how this naked Sword is wreathed about with a *blacke girdle*, and that the ends thereof are not so wreathed at all. This naked shining *Sword*, is the stone for the *white*, or the white stone, so often by the *Philosophers* described vnder this forme. To come then to this perfect and sparkling *whitenesse*, thou must vnderstand the wreathings of this blacke girdle, and follow that which they teach, which is the quantity of the imbibitions. The

two

two ends which are not wreathed about at all, represent the beginning and the ending: for the beginning it teacheth that you must *imbibe* it at the first time gently and scarcely, giuing it then a little milke, as to a little *Child* new borne, to the intent that *it sir*, (as the *Authors* say) be not drowned: The like must we doe at the end, when wee see that our *King* is *full*, and will haue no more. The middle of these operations is painted by the fiue whole *wreathes*, or *raunds*, of the *blacke girdle*, at what time (because our *Salamander* liues of the *fire*, and in the middest of the *fire*, and indeed is a *fire*, and an *Argent vine*, or quicksiluer, that

runnes in the middeſt of the *fire*, fearing nothing) thou muſt giue him abundantly, in ſuch ſort that the *Virgins milke* compaſſe all the matter round about.

I haue made to be painted blacke all theſe *wreaths* or rounds of the girdle, becauſe theſe are the *imbibitions*, and by conſequent, *blacknesſes*: for the *fire* with the *moiſture* (as it hath been often ſaid) cauſeth *blackeneſſe*. And as theſe *fiue* whole *wreathes* or rounds ſhew that you muſt doe this *fiue times* wholly, ſo likewiſe they let you know, that you muſt doe this in *fiue* whole moneths, a moneth to euery *imbibition*. See here the reaſon why *Haly Abenragel* ſaid, *The Coctio-*

Coction or boiling of the things is done in three times fifty dayes: It is true, that if thou count these little imbibitions at the beginning and at the end, there are seuen. Whereupon one of the most enuious hath said, *Our head of the Crow is leprous, and therefore he that would cleanse it, hee must make it goe downe seuen times into the Riuer of regeneration of* Iordan, *as the Prophet commanded the leprous* Naaman *the Syrian.* Comprehending herein the beginning, which is, but of a few dayes, the middle and the end, which is also very short. I haue then giuen thee this Table, to tell thee that thou must *whiten* my body, which is vpon the

knees, and demandeth no other things for Nature alwayes tends to perfection, which thou shalt accomplish by the apposition of *virgins milke*, and by the decoction of the matters which thou shalt make with this *milke*, which being dryed vpon this body, wil colour it into this same *white yellow*, which he who takes the *Sword*, is clothed withall, in which colour thou must make thy *Corsusle* to come. The vestments of the figure of *Saint Paul* are bordered largely with a *golden* and *red citrine* colour. *O my Sonne*, praise God, if euer thou seest this, for now hast thou obtained mercy from Heauen; *imbibe* it then, and retein it till such

time

time as the little Infant be hardy and strong, to combate against the *water* and the *fire*. In accomplishing the which, thou shalt doe that which *Democritus*, *Senior*, and *Hali* haue called, *The putting of the Mother into the Infants belly, which Infant the Mother had but lately brought forth*; for they call the *Mother* the *Mercury of Philosophers*, wherewith they make their imbibitions and fermentations, and the *Infant* they call the *Body*, to tinct or colour the which this *Mercury* is gone out. Therefore I haue giuen thee these two figures, to signifie the *Albification*; for in this place it is, that thou hast need of great helpe, for here all the

World is deceiued. This operation is indeed a *Labyrinth*, for here there present themselues a thousand wayes at the same instant, besides that, thou must goe to the *end* of it, directly contrary to the *beginning*, in *coagulating* that which before thou *dissoluedst*, and in making *earth* that which before thou madest *water*. When thou hast made it *white*, then hast thou ouercome the *enchanted Bulles*, that cast fire and smoake out of their nostrils. *Hercules* hath clensed the *stable* full of ordure, of rottennesse, and of *blackenesse*. *Iason* hath powred the decoction or broath, vpon the Dragons of *Colchos*, and thou hast in thy power the

the horne of *Amalthea*, which (although it bee *white*) may fill thee all the rest of thy life with glory, honour, and riches. To haue the which, it hath behooued thee to fight valiantly, and in manner of an *Hercules*; for this *Achelous*, this moist riuer, is indewed with a most mighty force, besides that hee often transfigures himselfe from one forme to another: Thus hast thou done all, because the rest is without difficultie: These transfigurations are particularly described in the *Booke* of the *seuen Egyptian seales*, where it is said (as also by all *Authors*) that the *Stone*, before it will wholly forsake his blackenesse, and become white in

the

the fashion of a most shining marble, and of a naked flaming sword, will put on all the colours that thou canst possibly imagine, often will it melt, and often coagulate it selfe, and amidst these diuers and contrary operations, (which the vegetable soule which is in it makes it performe at one and the same time) it will grow Citrine, greene, red, (but not of a true red) it will become yellow, blew, and orange colour, vntill that being wholly ouercome: by drynesse and heate, all these infinite colours will end in this admirable Citrine whitenesse, of the colour of Saint Pauls garments, which in a short time will become like the colour of the

the naked *sword*; afterwards by the meanes of a more strong and long decoction, it will take in the end a *red Citrine* colour, and afterward the perfect *redde* of the *vermillion*, where it will repose it selfe for euer. I will not forget, by the way, to aduertise thee, that the milke of the *Moone*, is not as the *Virgins milke* of the *Sunne*; thinke then that the *inhibitions* of *whitenesse*, require a more *white* milke, than those of a *golden reddenesse*; for in this passage I had thought I should haue missed, and so I had done indeed had it not beene for *Abraham* the *Iew*; for this reason I haue made to bee painted for thee, the Figure

Figure which taketh the naked ſword, in the colour which is neceſſary for thee; for it is the Figure of that which whitneth.

Chap. VI.

Vpon a greene field, three reſuſcitants, or *which riſe againe, two men and one woman, altogether white: Two Angels beneath, and ouer the Angels the figure of our Sauiour comming to iudge the world, clothed with a robe which is perfectly Citrine white.*

I haue

O PATER OMNIS
BONE

I Haue so made to bee painted for thee a field *vert*, because that in this decoction the confections became *greene*, and keepe this colour longer than any other after the *blacke*. This *greenenesse* shewes particularly that our *Stone* hath a vegetable soule, and that by the Industrie of *Arte* it is turned into a true and pure *tree*, to bud abundantly, and afterwards to bring foorth infinite little sprigs and branches. *O happy greene* (saith the *Rosary*) *which doest produce all things, without thee nothing can increase, vegetate, nor multiply.* The three *folke* rising againe, clothed in *sparkling white*, represent the *Body*, *Soule*, and

and *Spirit*, of our *white Stone*. The *Philosophers* doe ordinarily vse these termes of *Art* to hide the secret from euill men. They call the *Body* that *blacke earth*, obscure and darke, which wee make *white*: They call the *Soule* the other halfe diuided from the *Body*, which by the will of God, and power of nature, giues to the *body* by his inhibitions and fermentations a vegetable soule, that is to say, power and vertue to bud, encrease, multiply, and to become white, as a naked shining sword: They call the *Spirit*, the *tincture* & *drynesse*; which as a Spirit hath power to pierce all *Mettallick* things. I should be too tedious, if

I should

I should shew thee how good reason they had to say alwayes and in all places, *Our Stone hath semblably to a man, a Body, Soule, and Spirit*: I would onely that thou nouse well, that as a man indued with a *Body, Soule*, and *Spirit*, is notwithstanding but one; so likewise thou hast now, but one onely white confection, in the which neuertheleſſe there are a *Body*, a *Soule*, and a *Spirit*, which are inſeparably vnited. I could easily giue very cleare comparisons and expositions of this *Body, Soule*, and *Spirit*; but to explicate them, I must of necessitie, speake things, which God reserues to reueale vnto them that feare and loue him,

him, and consequently ought not to bee written. I haue then made to bee painted heere, a *Body*, a *Soule*, and a *Spirit*, all *white*, as if they were rising againe, to shew thee, that the *Sun*, and *Moone*, and *Mercurie*, are raised againe in this operation, that is to say, are made *Elements* of ayre, and whitened: for wee haue heretofore called the *Blacknesse*, *Death*; and so continuing the *Metaphor*, wee may call *Whitenesse*, *Life*; which commeth not, but with, and by a *Resurrection*. The *Body*, to shew this more plainely, I haue made to be painted lifting vp the stone of his tombe, wherein it was inclosed: The *Soule*, because it cannot bee put into

into the *earth*, it comes not out of a *tombe*, but onely I haue made it bee painted amõgst the *Tombs*, seeking its body, in forme of a *woman*, hauing her haire dischcuelled; The *Spirit* which likewise cannot bee put in a graue, I haue made to bee painted in fashion of a man comming out of the *earth*, not from a Tombe. They are all white; so the *blackneſſe*, that is, *death* is vanquished, and they being whitened, are from hence-forward incorruptible. Now lift vp thine eyes on high, and see our *King* comming, crowned and raised againe, which hath ouercome Death, the darkenesses, and moistures; behold him in the forme wherein our Sa-

diuine shall come, who shall eternally vnite vnto him all pure and cleane soules, and will driue away all impurity and vncleannesse, as being vnworthy to bee vnited to his *diuine Body*. So by comparison (but first asking leaue of the *Catholicke, Apostolicke, and Romane Church*, to speake in this manner, and praying euery debonaire soule to permit me to vse this similitude) see heere our white *Elixir*, which from henceforward will inseparably vnite vnto himselfe euery pure *Metallicke* nature, changing it into his owne most fine *siluery* nature, reiecting all that is impure, strange, and *Heterogeneall*, or of another kind. Blessed

be God, which of his goodnesse giues vs grace to bee able to consider this sparckling white, more perfect and shining than any compound nature, and more noble next after the *immortall soule*, than any substance hauing life, or not hauing life; for it is a *quintessence*, a most pure *siluer*, that hath passed the *Coppell*, and *is seuen times refined*, saith the royall Prophet *Dauid*.

It is not needfull to interprete what the two *Angels* signifie, that play on Instruments ouer the heads of them which are raised againe: These are rather diuine spirits, singing the mercyes of *God* in this miraculous operation, than

Angels

Angels that call to iudgement: To make an expresse difference betweene these and them, I haue giuen the one of them a *Lute*, the other a *haultboy*, but none of them *trumpets*, which yet are wont to be giuen to them that are to call vs to *Iudgement*. The like may be said of the three Angels, which are ouer the head of our *Saviour*, whereof the one crowneth him, and the other two assisting, say in their *Rowles*, O PATER OMNIPOTENS, O IESV BONE, that is, *O Almighty Father, O good Iesu*, in rendring vnto him eternall thanks.

CHAP.

CHAP. VII:

Vpon a field violet and blew, two Angels of an Orange colour, and their Rowles.

THis *violet* and *blew* field sheweth, that being to passe from the *white stone* to the *red*, thou must imbibe it with a little *virgins milke* of the *Sun*, and that these colours come out of the *Mercuriall* moysture which thou hast dried

dried vpon the *Stone*. In this operation of rubifying, although thou doe imbibe, thou shalt not haue much *blacke*, but of *violet*, *blew*, and of the colour of the *Peacocks taile*: For our *Stone* is so triumphant in *dryneſſe*, that assoone as thy *Mercury* toucheth it, the nature thereof reioycing in his like nature, it is ioyned vnto it, and drinketh it greedily, and therefore the blacke that comes of moyſture, can shew it selfe but a little, and that vnder these colours *violet* and *blew*, because that *dryneſſe* (as is said) doth by and by gouerne absolutely. I haue also made to be painted for thee, these two *Angels* with wings, to represent vnto

thee, that the two substances of thy *confection*, the *Mercuriall*, and the *sulphurous* substance, the *fixed* as well as the *volatile*, being perfectly fixed together, do also flie together within thy vessell: for in this operation, the fixed body wil gently mount to heauen, being all *spirituall*, and from thence it will descend vnto the *earth*, and whethersoeuer thou wilt, following euery where the *Spirit*, which is alwayes mooued vpon the *fire*: Inasmuch as they are made one selfesame nature, and the compound is all *spirituall*, and the *spirituall* all *corporall*, so much hath it beene subtilized vpon *our Marble*, by the precedent operati-

ons.

ons. The natures then are heere transmuted into *Angels*, that is to say, are made *spirituall* and most subtile, so are they now the true *tinctures*. Now remember thee to begin the *rubifying*, by the apposition of *Mercury Citrine red*, but thou must not powre on much, and onely once or twice, according as thou shalt see occasion; for this operation ought to bee done by a *dry fire*, and by a *dry sublimation* and *calcination*. And truely I tell thee heere a secret which thou shalt very seldome finde written, so farre am I from being envious, that would to God every man knew how to make *gold* to his owne will, that they might live, and

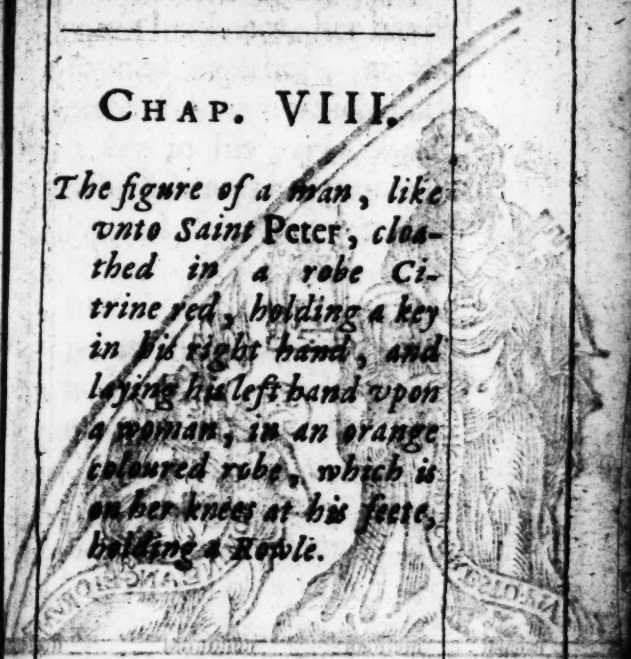
leade foorth to pasture their faire flocks, without Vsury or going to Law, in imitation of the holy *Patriarkes*, vsing onely (as our first Fathers did) to exchange one thing for another; and yet to haue that, they must labour as well as now. Howbeit for feare to offend *God*, and to be the instrument of such a change, which peraduenture would prooue euill; I must take heed to represent or write where it is that wee hide the *keyes*, which can open all the doores of the secrets of nature, or to open or cast vp the *earth* in that place, contenting my selfe to shew the things which will teach euery one to whom *God* shall giue permission to know what

what property the signe of the *Balance* or *Libra* hath, when it is inlightened by the *Sunne* and *Mercury* in the moneth of *October*. These *Angels* are painted of an *orange colour*, to let thee know, that thy white confections haue beene a little more digested, or boyled, and that the *blacke* of the *violet* and *blew* hath beene already chased away by the *fire*: for this *orange colour* is compounded of the faire *golden Citrine red* (which thou hast so long waited for) and of the remainder of this *violet* and *blew*, which thou hast already in part, banished and vndone. Furthermore this *orange colour* sheweth, that the natures are digested, and

by little and little perfected by the grace of *God*. As for their Rowle, which saith, SVRGITE MORTVI, VENITE AD IVDICIVM DOMINI MEI, that is, *Arise you dead, and come vnto the iudgement of God my Lord*; I haue made it be put there, onely for the *Theologicall* sence, rather than any other: It ends in the throate of a *Lyon* which is all red, to teach that this operation must not bee discontinued vntill they see the *true red purple*, wholly like vnto the *Poppey* of the *Hermitage*, and the *vermillion* of the painted *Lyon*, saiuing for multiplying.

CHAP. VIII.

The figure of a man, like vnto Saint Peter, *cloathed in a robe Citrine red, holding a key in his right hand, and laying his left hand vpon a woman, in an orange coloured robe, which is on her knees at his feete, holding a Rowle.*



LOoke vpon this *woman* clothed in a robe of *orange colour*, which doth ſo naturally reſemble *Perrenelle* as ſhe was in her youth; Shee is painted in the

the fashion of a *suppliant* vpon her knees, her hands ioyned together, at the feete of a *man* which hath a *key* in his *right hand*, which heares her graciously, and afterwards stretcheth out his *left hand* vpon her. Wouldest thou know what this meaneth? This is the *Stone*, which in this operation demandeth two things, of the *Mercury of the Sunne*, of the *Philosophers*, (painted vnder the forme of a *man*) that is to say *Multiplication*, and a more rich *Accoustrement*; which at this time it is needfull for her to obtaine, and therefore the man so laying his hand vpon her shoulder accords & grants it vnto her. But why haue I

made to bee painted a *woman*? I could as well haue made to bee painted a *man*, as a *woman*, or an *Angell* rather, (for the whole natures are now ſpirituall and corporall, maſculine and feminine:) But I haue rather choſen to cauſe paint a *woman*, to the end that thou mayeſt iudge, that ſhee demaunds rather this, than any other thing, becauſe theſe are the moſt naturall and proper deſires of a woman. To ſhew further vnto thee, that ſhee demandeth *Multiplication*, I haue made paint the *man*, vnto whom ſhee addreſſeth her prayers in the forme of *Saint Peter*, holding a *key*, hauing power to open and to ſhut, to binde

and

and to loose, because the enuious *Phylosophers* haue neuer spoken of *Multiplication*, but vnder these common termes of *Art*, APERI, CLAVDE, SOLVE, LIGA, that is, *Open, shut, binde, loose, opening* and *loosing*, they haue called the making of the *Body* (which is alwayes *hard* and *fixt*) *soft fluid*, and running like water: To *shut* and to *bind*, is with them afterwards by a more strong decoction to *coagulate* it, and to bring it backe againe into the forme of a *body*.

It behoued mee then, in this place to represent a *man* with a *key*, to teach thee that thou must now *open* and *shut*, that is to say, *multiply* the budding and flow encrea-

encreasing natures: for look how often thou shalt dissolue and fixe, so often will these natures multiply, in *quantity*, *quality*, and *vertue*, according to the multiplication of *ten*; comming from this number to an *hundred*, from an *hundred* to a *thousand*, from a *thousand* to *ten thousand*, from *ten thousand* to an *hundred thousand*, from an *hundred thousand* to a *million*, and from thence by the same operation to *Infinity*, as I haue done three times, praised be God. And when thy *Elixir* is so brought vnto *Infinity*, one *graine* thereof falling vpon a quantity of molten metall as deepe and vaste as the *Ocean*, it will teine it, and conuert it into

most

moſt perfect *mettall*, that is to ſay, into *ſilver* or *gold*, according as it ſhall haue been *imbibed* and *fermented*, expelling & driuing out farre from himſelf, all the impure and ſtrange matter, which was ioyned with the mettall in the firſt *coagulation*: for this reaſon therefore haue I made to bee painted a *Key* in the hand of the *man*, which is in the forme of *Saint Peter*, to ſignifie that the *ſtone* deſireth to be *opened* and *ſhut* for *multiplication*; and likewiſe to ſhew thee with what *Mercury* thou oughteſt to doe this, & when; I haue giuen the man a garment *Citrine red*, and the *woman* one of *orange* colour. Let this ſuffice, leſt I tranſgreſſe the ſilence

lence of *Pythagoras*, to teach thee that the *woman*, that is, our *stone*, asketh to haue the rich Accoustrements and *colour* of *Saint Peter*. Shee hath written in her Rowle, CHRISTE PRECOR ESTO PIVS, that is, *Iesu Christ be pittifull vnto mee*, as if shee said, *Lord be good vnto mee, and suffer not that bee that shal become thus farre, should spoile all with too much fire: It is true, that from henceforward I shal no more feare mine enemies, and that all fire shall be alike vnto me, yet the vessell that containes me, is alwaies brittle and easie to be broken: for if they exalt the fire ouermuch, it will cracke, and flying a pieces, will carry mee,*

and

and sow mee vnfortunately amongst the ashes. Take heed therefore to thy fire in this place, and gouerne sweetly with patience, this admirable *quintesence*, for the fire must be augmented vnto it, but not too much. And pray the soueraigne *Goodnesse*, that it will not suffer the euill spirits, which keepe the *Mines* and *Treasures*, to destroy thy worke, or to bewitch thy *sight*, when thou cõsidereſt these incomprehensible motions of this *Quintesence* within thy vessell.

CHAP.

CHAP. IX.

Vpon a darke violet field, a man red purple, holding the foote of a Lyon red as vermillion, which hath wings, & it seemes would rauiſh and carry away the man.

THis field *violet* and *darke*, tels vs that the *ſtone* hath obtained by her full decoction, the faire *Garments*, that are wholly *Citrine and red*, which

which shee demanded of *Saint Peter*, who was cloathed therewith, and that her compleat and perfect *digestion* (signified by the entire *Citrinity*) hath made her leaue her old robe of *orange colour*. The *vermilion red* colour of this *flying Lyon*, like the pure & cleere *skarlet* in graine, which is of the true *Granadored*, demonstrates that it is now accomplished in all right and equality. And that shee is now like a *Lyon*, deuouring euery pure *mettallicke* nature, and changing it into her true substance, into true & pure *gold*, more fine then that of the *best mines*. Also shee now carrieth this man out of this vale of miseries, that is to say, out of the

the discommodities of *poverty* & *infirmity*, and with her wings gloriously lifts him vp, out of the dead and standing waters of *Ægypt*, (which are the ordinary thoughts of mortall men) making him despise this life and the riches thereof, and causing him night and day to meditate on *God*, and his *Saints*, to dwell in the *Emperiall Heauen*, and to drinke the sweet springs of the Fountains of *euerlasting hope*. Praised be *God* eternally, which hath giuen vs grace to see this most fair & all-perfect *purple* colour; this pleasant colour of the *wilde poppy* of the *Rocke*, this *Tyrian*, sparkling and flaming colour, which is incapable of *Alteration* or

change,

change, ouer which the *heauen* it ſelfe, nor his *Zodiacke* can haue no more domination nor power, whoſe bright ſhining rayes, that dazle the eyes, ſeeme as though they did communicate vnto a man ſome ſupercœleſtiall thing, making him (when he beholds and knowes it) to be aſtoniſht, to tremble, and to be afraid at the ſame time. *O Lord, giue vs grace to vſe it well, to the augmentation of the Faith, to the profit of our Soules, and to the encreaſe of the glory of this noble* REALME. Amen.

FINIS.

ARTEPHIVS HIS SECRET BOOKE,

Of the blessed STONE, called the PHILOSOPHERS.

LONDON
Printed by *T.S.* for *Tho. Walkley*, and are to be sold at his Shop at the Eagle and Childe *in Britans Burſſe.*
1624.

THE PREFACE to the READER, in the French and Latine Copies.

Amongst all the other Philosophers *(leaving Reader) only our* Artephius *is not envious, as himself affirmeth of himself in many places, and therefore he layeth downe the whole Art in most open words in this* Treatise, *interpreting as farre as he may, the doubtfull speeches and* Sophismes

of

of others; Nevertheleſſe leaſt he ſhould giue vnto the wicked, ignorant, and euill men, occaſion and meanes to doe hurt, hee hath a little vailed the truth in the Principalls of the Science vnder an Arteficiall Methode, ſometimes affirming, ſometimes denying, and making as though hee often repeated one and the ſame thing, whereas in thoſe repetitions hee alwayes changeth ſome words, ſeeming often to ſay the contrary of what hee had ſaid before, willing to leaue vnto the iudgement of the Reader, the way of Trueth, Vertue, and true Working, which if any man finde, let him giue immortall thankes to God alone; but if hee ſee

that hee walketh not in the right way, let him reade ouer this Author *againe and againe, vntill hee vnderstand his meaning. So did the learned* Iohn Pontanus, *which saith in his Epistle, Printed in* Theatrum Chimicum: They erre (*saith hee, speaking of them that labour in this* Arte) they haue erred, and they will alwayes erre, because the Philosophers in their bookes haue neuer set downe the proper Agent, except onely one, which is called *Artephius*, but hee speakes for himselfe; and if I had not read *Artephius*, and vnderstood whereof hee spake, I had neuer come to the Complement of the worke: *Therefore reade this Booke,*

and reade it againe, vntill thou vnderſtand his ſpeech, and ſo obtaine thy deſired end. It ſhall bee needleſſe to ſpeake any more concerning our Authour; *It ſufficeth that by the grace of God, and the vſe of this wonderfull* Quinteſſence, *hee liued a thouſand yeeres, as witneſſeth* Roger Bacon, *in his Booke* of the wonderfull workes of nature, *and alſo the moſt learned* Theophraſtus Paracelſus, *in his Booke of* long life: *Which terme of a thouſand yeeres, none of the other* Philoſophers, *no nor the Father of them,* Hermes *himſelfe, was able to attaine vnto. Looke therefore, whether peraduenture this man haue not vnderſtood the vertues*

of our Stone, *and the manner how to vse it, better than the rest. Howsoeuer it bee, vse thou it and our labours, to the glory of God, and the profit of this Kingdome.*

Farewell.

ARTEPHIVS HIS SECRET BOOKE.

ANtimony is of the parts of *Saturne*, and hath in euery respect the nature thereof: so this *Saturnine Antimonie* agrees with the *Sunne*, hauing in it selfe *Argent vine*, wherein no mettall is drowned but *gold*; that is to say; Gold onely is drowned in *Antimoniall Saturnine Ar-*

gent viue, and without that *Argent viue*, no mettall can bee whitened: It whiteneth therefore *Leton*, that is, *Gold*, and it reduceth a perfect *Body* into its first matter, that is, into *Sulphur* and *Argent viue* of a white colour, and shining more than glasse. It dissolues I say, the perfect Body which is of his nature; for this water is friendly, and pleasant to the *Mettalls*, whitening the *Sunne*, because it containes a white *Argent viue*. And from hence thou mayest draw a great secret, to wit, that the water of *Saturnine Antimony* ought to be *Mercuriall* and *white*, to the end that it may whiten the *Gold*, not burning it, but dissolving and afterwards

wards congealing it to the forme of white *Creame*. Therefore, ſaith the *Philoſopher*, that this water maketh the *Body* to bee *volatile*, becauſe after it hath beene diſſolued in this water, and cooled againe, it mounts aloft vpon the ſurface of the water; *Take* (ſaith he) *gold* crude, foliated, laminated, or calcined with *Mercury*, and put it into our *Vinegre Antimoniall, Saturnine, Mercuriall*, and drawne from *Sal Ammoniack* (as is ſaid) in a broad veſſell of glaſſe, foure fingers high or more, and leaue it there in a temperate heate; and in ſhort time thou wilt ſee lifted vp, as it were a liquor of oyle ſwimming aloft, in manner

of a thinne skinne: That gather with a ſpoone, or with a feather, dipping it in, and ſo doing many times in a day, vntill there doe nothing more ariſe; afterward make the *water* vapour away by the fire, that is to ſay, the ſuperfluous humor of the *vinegre*, and there will remain vnto thee a *fifth eſſence* of *Gold*, in forme of a white oyle incombuſtible, wherein the *Phyloſophers* haue placed their greateſt ſecrets; and this *oyle* is exceeding *ſweete*, and is of great power to mitigate the pain and griefe of wounds.

All the ſecret then of this ſecret *Antimoniall*, is that by vertue thereof we know how to extract & draw out of the body of the *Mag-*

neſia,

nesia, *Argent viue*, not burning, (and this is *Antimony* and *Mercuriall sublimate*) that is, we must draw a water liuing, incombustible, and then congeale it with the perfect *Body* of the *Sunne*, which is dissolued therein, into a nature and substance white, congealed as if it were creame, which maketh it all to become white: Neuertheless, first of all this *Sunne* in his putrifaction and resolution in this water, in the beginning will loose his light, be darkened, & become *black*, and afterward will lift himselfe vpon the water, and there will swimme vpon it by little and little a white colour in a white substance. And this is called to *whiten*

the red Leton, to ſublime it *Phyloſophically*, and to reduce it into his firſt matter, that is to ſay, into white *Sulphur* incombuſtible, and into *Argent viue* fixed; and ſo the terminated moiſture, that is to ſay, *Gold*, our *Body*, by the reiteration of liquefaction in this our diſſoluing water, is turned and reduced into *Sulphur*, and *Argent viue* fixed: And ſo the perfect *Body* of the *Sunne* taketh life in this water, is reuiued, inſpired, encreaſed, and multiplied in his kind, as all other things are; for in this water it commeth to paſſe, that the *Body* compounded of *two bodies*, of the *Sunne* and of the *Moone*, puffeth vp, ſwelleth, putrifieth as a graine of

Corne, becommeth great with young, is lifted vp, and encreaseth, taking the substance & nature, liuing and vegetable.

Also our water, or our foresaid *vinegre*, is the *vinegre* of *Mountaines*, that is to say, of the *Sunne* and *Moone*, and therefore it is mixed with the *Sunne* and *Moon*, and cleaueth to them perpetually: to wit, the *Body* taketh from this *water* the tincture of *whitenesse*, and with it (the *water*) shineth with inestimable brightnesse. Hee therefore that knowes how to turne the *Body* into white *siluer* medicinall, hee may afterward by this white *gold*, easily turne all imperfect mettals into very good and fine siluer.

siluer. And this *white gold*, is by the *Philosophers* called, their *white Moone*, the *white Argent viue* fixed, the *Gold* of *Alchimy*, and the *white smoake*. Therefore without that our *Antimoniall* vinegre, the *white gold* of *Alchimy*, cannot be made. And because in our *vinegre* there is a double substance of *Argent viue*, one of *Antimony*, and another of *Mercury* sublimed; it doth therefore giue a double weight & substance of *Argent viue* fixed, and also augments therein (*in the gold*) the naturall colour, weight, substance, and tincture thereof.

Therefore our dissoluing water, carries a great tincture and great fusion, because

cause that when it feeles the common fire, if there be in it the perfect *Body* of the *Sunne* or of the *Moone*, it suddenly maketh it to bee melted, and to be turned into his substance, *white* as it is, & addes colour, weight, and tincture to the *Body*. It hath also power to dissolue all things that may be melted, and it is a ponderous body, viscous, precious, and honourable, resoluing all crude bodies into their first matter, that is, into *Earth*, & a viscous powder, that is to say, into *Sulphur* and *Argent viue*. If therefore thou put into this water any mettall, filed, or attenuated, and leauest it for a time in a gentle heate, it will bee all dissolued, and changed

changed into a *viſcous water*, or a *white oyle*, as is ſaid. And ſo it moliſies the *Body*, and prepares it to *fuſion* & *liquefaction*, nay, it makes all things fuſible, that is, ſtones and mettals, and afterwards giues them ſpirit and life. Therefore it diſſolues all things with a wonderful ſolution, turning the perfect *Body* into a fuſible medicine, melting, penetrating, and more fixed, encreaſing the weight and colour.

Worke therefore with it, and thou ſhalt obraine from it that which thou deſireſt; for it is the *ſpirit* and the *ſoule* of the *Sunne* and the *Moone*, it is the *oyle*, the diſſoluing *water*, the *fountaine*, the *Balneum Ma-*

ria,

ria, the *fire against Nature*, the *moist fire*, the *secret, hidden*, and inuisible *fire*, and the most sharpe *vinegre*, of which a certaine ancient *Phylosopher* said, *I besought the Lord, and hee shewed me a certain cleane water, which I knew to be the pure vinegre, altering, piercing, and digesting.* The vinegre I say penetratiue, and the instrument mouing the *gold* or the *siluer*, to putrifie, resolue, and to be reduced into his first matter, and it is the onely *Agent* in the whole World for this Art, that can resolue and reincrudate, or make raw againe the *Mettallicke Bodies*, with the conseruation of their *species*. It is therefore the onely fit and natural mean,

by

by which we ought to resolue the perfect *Bodies* of the *Sunne* and *Moone*, by an admirable and solemne dissolution, vnder the conseruation of their *species*, and without any destruction, vnlesse it be to a new, more noble, and better forme, or generation, that is to say, into the perfect *Stone* of the *Philosophers*, which is their wonderfull, and hidden secret.

Now this water is a certain middle substance, cleere as pure *siluer*, which ought to receiue the tinctures of the *Sunne* and *Moone*, to the end that it may be congealed and conuerted into white and liuing *Earth*; for this water hath need of the perfect bodies, that with them

them after dissolution, it may bee congealed, fixed, and coagulated into *white Earth*; and their *solution* is also their *congelation*, for they haue one and the same operation, for the one is not dissolued, but that the other is congealed; neither is there any other water which can dissolue the *Bodies*, but that which abideth with them in matter and forme; nay, it cannot be permanent, except it bee of the nature of the other body, that they may be made one together. Therefore when thou seest the *water* coagulate it selfe with the *Bodies* that bee dissolued therein, rest assured that thy *Science*, *Methode*, and operations, are true and *Philosophicall*,

phicall, and that thou proceedest aright in the *Art*.

Nature then *is amended in its like nature*; that is, *Gold* and *Silver* are amended in our *water*, as our *water* also with the *Bodies*; which water is called the meane of the *Soule*, without the which wee can doe nothing in this *Art*; and it is the vegetable, animall, and minerall fire, preseruing the fixed spirits of the *Sunne* and *Moone*, the destroyer and the Conquerour of *Bodies*, because it destroyes, dissolues, and changeth *Bodies*, and mettallick formes, and makes them to bee no *Bodies*, but a fixed spirit, and turneth them into a moist, soft, and fluid substance, which hath ingression and

power

power to enter into other imperfect *Bodies*, and to be mixed with them by the smallest parts, and to colour them and make them perfect; which they could not doe when they were *Mettallicke* bodies dry & hard, which haue no entrance, nor power to colour and make perfect imperfect *Bodies*. And therefore to good purpose doe wee turne the *bodies* into a fluid substance, because euery tincture will colour a thousand times more, when it is in a soft and liquid substance, then when it is in a dry one, as appeares by *Saffron*: and consequently the transmutation of imperfect *Bodies*, is impossible to be done by perfect *Bodies*, while they are dry,

dry, except they bee first brought backe into their first matter, soft and fluid: from hence wee conclude, that we must make the *Moisture* returne, and so reueale that which is hidden; which is called the *reincrudation*, or the making raw againe of the *Bodies*, that is, the boyling and the softening them, vntill they bee depriued of their hard and dry *corporality*, or bodilynesse; because that which is dry, doth not enter, nor colour any more then it selfe. Therefore the dry Earthly *Body* doth not teine, except it be teined, because as is aboue-said, that which is thicke and Earthy, entreth not, nor coloureth, and because it entreth not, therefore

fore it alters not; wherefore *Gold* coloureth not, vntill the hidden ſpirit be drawne from the belly thereof by our *white water*, and that it be made altogether a ſpirituall and *white fume*, the *white ſpirit*, and the *wonderfull ſoule*.

Wherefore wee ought by our water, to attenuate, alter, and ſoften the *perfect Bodies*, that they may afterward be mixed with the other *imperfect Bodies*. And therefore if wee had no other profit by that *Animaniall water*, then this, that it makes the *Bodies* ſubtile, ſoft, and fluid, according to his owne nature, yet it were ſufficient for vs: for it brings backe the *Bodies* to their firſt originall

of

of *Sulphur* and *Mercury*, that of these, we may afterwards in a short time, in lesse then *one houre* of the day, doe that aboue ground, which Nature wrought vnder ground in the mines of the Earth in a *thousand yeeres*, which is as it were miraculous. And therefore our finall secret, is by our water to make the *Bodies volatile, spirituall*, and a tcining water, which hath ingression or entrance into the other *Bodies*: for it makes the *Bodies* to be a very *spirit*, because it doth *incerare*, (that is, bring to the temper and consistence of waxe) the hard and dry *Bodies*, and prepares them to fusion, that is, turnes them into a permanent or abiding

water. It makes then of the *Bodies* a most precious blessed *Oyle*, which is the true tincture, and the white *permanent water*, of nature hot & moist, temperate, subtile, and fusible as wake, which pierceth, reacheth to the bottome, colloureth, & maketh perfect. Therefore our water doth incontinently dissolue *gold* and *silver*, and maketh them an incombustible Oyle, which may then be mixed with other imperfect *Bodies*: for our water turnes the *Bodies* into the nature of a fusible *salt*, which is by the *Phylosophers* called, *Sal Albroe*, which is the best and the noblest of all salts, being in the regiment thereof fixed, and not flying the fire, and

it

it is indeed an oyle, of a nature hot, subtile, penetrating, reaching to the depth and entring, called the compleat *Elixir*, and it is the hidden secret of the wise *Alchimists*. Hee therefore that knoweth this *salt* of the *Sunne* and *Moone*, and the generation, or preparation thereof, and afterwards how to mixe it, and make it friendly to the other imperfect bodies; hee in truth knoweth one of the greatest secrets of Nature, and one way of perfection.

These *Bodies* thus dissolued by our *water*, are called *Argent viue*, which is not without *Sulphur*, nor *Sulphur* without the nature of the *Luminaries* (or lights) because that the Lights (the

Sunne

Sunne and *Moone*) are the principall meanes, or middle things, in the forme, by which *Nature* passeth in the perfecting and accomplishing the generation thereof: And this *Quicksiluer*, is called the *Salt* honoured, and animated and pregnant, (or great with Childe) and *fire*, seeing that it is nothing but *fire*, nor *fire*, but *Sulphur*, nor *Sulphur*, but *quicke-siluer*, drawne from the *Sunne* and *Moon* by our water, and reduced to a stone of great price; that is to say, it is the matter of the *Lights*, altered from basenesse vnto noblenesse. Note that this white Sulphur is the Father of *Mettals*, and their Mother together, it is

our *Mercury*, and the *Mineral* of *Gold*, and the *Soule*, and the *ferment*, and the minerall vertue, and the liuing *Body*, and the perfect *Medicine*, our *Sulphur*, and our *Quick-siluer*, that is, *Sulphur* of *Sulphur*, and *Quick-siluer* of *Quick-siluer*, and *Mercury* of *Mercury*. The property therefore of our water is that it melteth *gold* and *siluer*, and augments in them their natiue colour; for it turnes the *Bodies* from *Corporality*, into *Spirituality*, and this water it is which sends into the *Body* a white fume, which is the white soule, subtile, hot, and of much fierinesse. This water is also called the *bloudy stone*, and it is the vertue of the *spiri-*

tuall blould, without which nothing is done, & the subiect of all liquable things, and of liquefaction, which agrees very well, and cleaueth to the *Sunne* and the *Moone*, neither is it euer separated from them, for it is of kinne to the *Sunne* and to the *Moone*, but more to the *Sun* then to the *Moone*; *Note this well*: It is also called the *mean* of conioyning the tinctures of the *Sunne* and *Moone* with imperfect *Mettals*; for it turnes the *Bodies* into a true *tincture* to teine the other imperfect *Mettals*, and it is the water which *whiteneth*, as it is *white*, which quickeneth as it is a *soule*, and therefore (as the *Philosopher* saith) soone entreth into its *body*. For it

is a liuing water, which commeth to moisten its *earth*, that it may budde, and bring forth fruit in his time, as all things springing from the *Earth*, are engendred by the *dew* or *moisture*. The *Earth* therefore buddeth not without watring and moisture: It is the water of *May-dew*, that clenseth the *Bodies*, that pierceth them like raine water, whiteneth them, and maketh *one* new *Body* of *two Bodies*. This water of life being rightly ordered with his *Body*, whiteneth it, & turneth it into his white colour; for the *water* is a white fume, and therefore the *Body* is whitened by it: *whiten the Body then, and burne it by Bookes.* And be-

 tweene

tweenthese two, that is, betweene the *Body* and the *water*, there is friendship, desire, and lust, as betweene the *male* and the *fœmale*, because of the neerenesse of their like natures: for our second liuing water is called *Azot*, washing the *Leton*, that is, the *Body*, compounded of the *Sunne* and *Moon* by our first water. This second water is also called the *soule* of our dissolued *Bodies*, of which *Bodies* wee haue already tyed the *soules* together, to the end that they may serue the wise *Phyloſophers*. O how perfect and magnificent is this *water*, for without it the worke could neuer bee brought to passe! It is also called the vessell of *Nature*,

the belly, the wombe, the receptacle of the tincture, the *Earth*, and the Nurse. It is the Fountaine in which the *King* and *Queene* walh themselues, and the *Mother* which must be put and sealed in the belly of her *Infant*, that is, the *Sun* which proceeded from her, and which shee brought forth: and therefore they loue one another as a *Mother* and a *Sonne*, and are easily ioyned together, because they came from one & the same roote, and are of the same substance and nature. And because this water is the water of the *vegetable* life, therefore it giueth *life*, and maketh the dead body to vegetate, encrease, & spring forth, and to rise from *death*

to *life*, by *solution* and *sublimation*; and in so doing, the *Body* is turned into a *spirit*, and the *spirit* into a *body*, and then is made amity, peace, concord, and vnion between the contraries, that is, betweene the *Body* and the *spirit*, which reciprocally change their natures, which they receiue and communicate to one another by the least parts, so that the *hot* is mixed with the *cold*, the *dry* with the *moist*, and the *hard* with the *soft*; and thus is there a mixture made of contrary natures, that is, of *cold* with *hot*, and of *moist* with *dry*, an admirable connexion & coniunction of enemies. Then our dissolution of *bodies*, which is made in this

first water, is no other thing then a killing of the *moist* with the *dry*, because the *moist* is coagulated with the *dry*, for the moisture is contained, terminated, and coagulated into a *Body*, or into *Earth*, onely by *drineſſe*. Let therefore the hard and dry *bodies* be put in our first water in a veſſell well ſhut, where they may abide vntill they be diſſolued, and aſcend on high, and then they may bee called a *new Body*, the *white gold of Alchimy*, the *white ſtone*, the *white Sulphur*, not burning, and the *ſtone* of *Paradice*, that is, the *ſtone* which conuerts imperfect *Mettals* into fine white ſiluer: Hauing this, we haue alſo the *Body*, *Soule*, and *Spirit*, all toge-

ther,

ther, of the which *spirit* and *soule* it is said, that they cannot be drawn from the perfect *Bodies*, but by the coniunction of our dissoluing water, because it is certaine that the thing *fixed*, cannot be lifted vp, but by the coniunction of the thing *volatile*. The *spirit* then by the mediation of *water* and the *soule*, is drawne from the *Bodies*, and the *Body* is made no *Body*, because at the same instant the spirit with the soule of the *Bodies* mounteth on high into the vpper part, which is the perfection of the *stone*, and is called *sublimation*. This *sublimation* (saith *Florentius Catalanus*) is done by things sharpe, spirituall, and volatile, which are of a sulphu-

rous and viscous nature, which dissolue the *Bodies*, and make them to be lifted vp into the Ayre in the spirit. And in this *sublimation* a certaine part and portion of our said first *water* ascendeth with the *Bodies*, ioyning it selfe to them, ascending and subliming into a middle substance, which holdeth of the nature of the two, that is, of the *Bodies*, and of the *water*, and therefore it is called the Corporall & spirituall compound, *Corsufle*, *Cambar*, *Ethelie*, *Zandarach*, the *good Duech*, but properly it is onely called the *water permanent*, because it flyeth not in the fire, alwayes adhering to the commixed *Bodies*, that is, to the *Sunne* and

Moone,

Moone, and communicating vnto them a liuing tincture, incombustible, and most firme, more noble and precious then the former which these *bodies* had, because from hence-forward this tincture can run as *oyle* vpon the *bodies*, perforating and piercing with a wonderfull *fixion*, because this *Tincture* is the *spirit*, and the *spirit* is the *soule*, and the *soule* is the *body*, because in this operation the *body* is made a *spirit* of a most subtile nature, and likewise the *spirit* is *incorporated*, and is made of the nature of a *body* with *bodies*, and so our *stone* contains a *body*, a *soule*, and a *spirit*. O *Nature* how thou changest the *body* into a *spirit*, which thou couldst

not doe, if the *spirit* were not incorporated with the *bodies*, and the *bodies* with the *spirits* made volatile, or flying, and afterward *permanent* or *abiding*. Therefore they haue passed into one another, and are turned the one into the other by wisdome. *O wisdome*, how thou makest *Gold* to be *volatile* and fugitiue, although by nature it be most *fixed*. It behoueth therefore to dissolue and melt these *Bodies* by our water, and to make them a permanent water, a *golden water* sublimed, leauing in the bottom the grosse, earthly, and superfluous dry. And in this sublimation the *fire* ought to be soft, and gentle, for if in this sublimation the *Bo-*

dies bee not purified in a lent or ſlow fire, and the groſſer earthly parts (*note well*) ſeparated from the vncleanneſſe of the *dead*, thou ſhalt be hindred from euer making thy worke perfect; for thou needeſt onely this ſubtile and light nature of the diſſolued *Bodies*, which our water will eaſily giue thee, if thou proceed with a ſlow fire, for it will ſeparate the *Heterogeneall* (or that which is of another kinde) from the *Homogeneall*, (or that which is all of one kinde.)

Our compound therefore receiueth mundification or clenſing by our *moiſt fire*, that is to ſay, diſſoluing and ſubliming that which is pure and *white*, and caſting

ing

ing aſide the *fæces*, *like a voluntary vomit* (ſaith *Azinaban*.) For in ſuch a diſſolution, and naturall ſublimation, there is made a looſing, or an vntying of the *Elements*, a clenſing and a ſeparation of the pure from the impure, ſo that the pure and white aſcendeth vpward, and the impure and earthly fixed remaines in the bottome of the *water*, or the *veſſell*, which muſt be taken away and removed, becauſe it is of no value, taking onely the middle *white ſubſtance*, flowing and melting, and leauing the *fæculent earth*, which remained below in the bottome; which came principally from the water, and is the droſſe, and the *dam-*

ned

nedearth, which is nothing worth, nor can euer doe any good, as doth the pure, cleare, white and cleane matter, which wee ought onely to take. And against this *Capharaun* rocke, the *ship* and knowledge of the *Schollers* and *students* in *Philosophy*, is often (as it happened also vnto mee sometimes) most improuidently dashed and beaten, because the *Phylosophers* doe very often affirme the contrary, namely, that nothing must be removed or taken away; but the moysture, that is, the *Blacknesse*, which notwithstanding they say and write, only to deceiue the vnwise, grosse, and ignorant, which of themselues without a *Maister*,

ſter, vnwearied *reading*, or *Prayer* vnto *God* Almighty, would like conquerours carry away this golden fleece.

Note therefore, that this ſeparation, diuiſion, and ſublimation, is without doubt the *key* of the whole worke. After the putrifaction then, and diſſolution of theſe *Bodies*, our *Bodies* doe lift themſelues vp to the ſurface of the diſſoluing water, in the colour of *whiteneſſe*, and this *whiteneſſe* is *life*; for in this *whiteneſſe*, the *Antimoniall* and *Mercuriall ſoule*, is by the appointment of nature, infuſed with the Spirits of the *Sunne* & *Moone*, which ſeparateth the ſubtile from the thicke, and the pure from

from the impure, lifting vp by little and little, the subtile part of the *Body*, from the dregs, vntill all the pure be separated and lifted vp: And in this is our *Philosophicall* and naturall sublimation fulfilled: And in this *whitenesse* is the soule infused into the *Body*, that is, the mineral vertue, which is more subtile than *fire*, being indeed the true quintessence and life, which desireth to bee borne, and to put off the grosse earthly *faeces*, which it hath taken from the *Menstruous* and corrupt place of his *Originall*. And in this is our *Philosophicall* sublimation, not in the naughty common *Mercury*, which hath no qualities like vnto them,

where-

wherewith our *Mercury* drawne from his *vitriolate* cauernes, is adorned. But let vs returne to our *sublimation*. It is therefore most certaine in this *Art*, that this *soule* drawne from the *Bodies*, cannot be lifted vp, but by the putting to of a volatile thing, which is of his owne kinde; by the which the *Bodies* are made *volatile* and spirituall, lifting vp, subtiliating, and subliming themselues, against their owne proper nature, which is *bodily*, heauy and ponderous; and by this meanes they are made no *Bodies*, but incorporeall, and a *fifth essence*, of the nature of the *Spirit*, which is called *Hermes* his *Bird*, and *Mercury* drawne

from

from the *red* seruant; and so the earthy parts remaine below, or rather the grosser parts of the *Bodies*, which cannot by any wit or deuice of man be perfectly dissolued. And this *white fume*, this *white gold*, that is, this *quintessence*, is also called the compound *Magnesia*, which as a *man*, containes, or like a *man* is compounded of a *Body*, a *Soule*, and a *Spirit*. For the *Body* is the fixed *earth* of the *Sunne*, which is more than most fine, ponderously lifted vp, by the force of our diuine water; The soule is the tincture of the *Sunne*, and of the *Moone*, proceeding from the coniunction or communication of these two: But the spirit is the minerall

minerall vertue of the two *Bodies*, and of the *water*, which carries the *soule*, or the white tincture vpon the *Bodies*, and out of the *Bodies*, as the tincture of *Dyers*, is carried by water vpon the *cloth*. And that *Mercuriall* spirit is the Bond or tyall of the soule of the *Sunne*. And the *Body* of the *Sunne* is the *Body* of fiction, containing with the *Moone* the spirit and soule. The *spirit* therefore pierceth, the *body* fixeth, the *soule* coupleth, coloureth and whiteneth. Of these three vnited together, is our *Stone* made, that is, of the *Sunne*, and *Moone*, and *Mercury*. Then with our gilded (or golden) *water*, is extracted a nature surpassing all nature,

ure, and therefore except the *bodies* bee by this our water dissolued, imbibed, ground, softened, and sparingly and diligently gouerned, vntill they leaue their grossenesse and thicknesse; and be turned into a thinne and impalpable spirit, our labour will alwayes be in vaine, for vnlesse the *bodies* bee changed into no *bodies*, that is, into the *Philosophers Mercury*, the rule of Art is not yet found, and the reason is, because it is impossible to draw out of the *bodies* that most thinne or subtile *soule*, which hath in it all tincture, if the *bodies* be not first dissolued in our water. Dissolue therefore the *bodies* in the *golden water*, and boyle them, vntill

by

by the water all the tincture come out into a *white* colour, or a *white eyle*, and when thou shalt see this whitenesse vpon the *water*, then know that the *bodies* are dissolued or melted, and continue the decoction, vntill they bring foorth the *cloude* which they haue conceiued, darke, blacke, and white. Put therefore the perfect *bodies* in our water, in a vessell *Hermetically* sealed, vpon a soft fire, and boyle them continually, vntill they bee perfectly resolued into a most precious *eyle*. Boyle them (saith *Adfar*) with a gentle fire, as it were for the hatching of *chickens*, vntill the *bodies* bee dissolued, and their tincture most neerely con-

conioyned, (*marke well*) be wholly drawne out: for it is not drawne out all at once, but it commeth forth by little and little, euery day and euery houre, vntill after a long time this dissolution be complete, & that which is dissolued do alwaies arise vppermost vpon the *water*. And in this dissolution let the fire bee soft and continua'l, vntill the *bodies* bee loosed into a viscous impalpable water, and that the whole *tincture* come forth, first in the colour of *blackenesse*, which is a signe of true *solution*: Then continue the decoction, vntill it become a *white permanent water*, for gouerning it in its bath, it will afterward be cleare, and in the end become

come like common *argent vive*, climing thorow the ayre vpon the *first water*. And therefore when thou seest the *bodies* dissolued into a *viscous* water, then know that they are turned into a *vapour*, and that thou hast the *soules* separated from the *dead bodies*, and by sublimation brought into the order and estate of *spirits*, whereupon both of them with a part of our *water*, are made *spirits*, flying and clyming into the *ayre*, and that there the *body* compounded of the *male* and *female*, of the *Sunne* and *Moone*, and of that most subtile nature, clensed by *sublimation*, taketh life, is inspired by his moysture, that is, by his *water*, as a man

man by the *Ayre*, and therefore from hencefoorth it will multiply, and increase in his kinde, like all other things. And therefore in such an *eleuation* and *Philosophical* sublimation, they are all ioyned one with another, and the new body, inspired by the *Ayre*, liueth vegetably, which is a wonder. Wherefore vnlesse the *Bodies* bee subtilized and made thinne by *fire* and *water*, vntill they doe arise like *spirits*, and bee made like water and fume, or like *Mercury*, there is nothing done in this *Arte*. But when they ascend, they are borne in the ayre, and changed in the ayre, and are made life with life, in such sort that they can neuer bee

ſeparated, as *water* mixt with *water*. And therefore it is wiſely ſaid that the Stone is borne in the *Ayre*, becauſe it is altogether *ſpirituall*; for *the vulture flying without wings, crieth vpon the top of the mountaine, ſaying, I am the white of the blacke, and the red of the white, and the Citrine ſonne of the red, I tell truth, and lie not.*

It ſufficeth thee therefore to put the *Bodies* in the veſſell, and in the water once for all, and to ſhut the veſſell diligently, vntill a true ſeparation be made, which by the enuious is called *coniunction, ſublimation, aſſation, extraction, putrefaction, ligation, deſponſation, ſubtiliation, generation,*

tion, &c. and that the whole *Maistery* bee done. Doe therefore as in the generation of a *man*, and euery *vegetable*, put the seed once into the *wombe*, and shut it well. By this meanes thou seest that thou needest not many things, and that our worke requires no great charges, because there is but one *Stone*, one *Medicine*, one *Vessell*, one *Regiment*, and one succesiue *disposition* to the *white*, and to the *red*. And although we say in many places *take this*, and *take that*, yet wee vnderstand that it behoueth to take but *one* thing, and put it *once* in the vessell, and so shut the vessell vntill the worke be perfected, for these things are so set down

by the enuious *Philoſophers*, to deceiue the vnwary, as is aforeſaid. For is not this Art *Cabaliſticall*, and full of ſecrets? And doeſt thou, foole, beleeue that wee doe openly teach the *ſecrets of ſecrets?* and doeſt thou take our words according to the literall ſound? Know aſſuredly, (I am no whit enuious as others are) he that takes the words of the other *Philoſophers*, according to the ordinary ſignification and ſound of them, hee doeth already, hauing loſt *Ariadnes* thread, wander in the middeſt of the *Laberinth*, and hath as good as appointed his money to perdition. But I, *Artephius*, after I had learned all the

Art

Art and perfect *Science* in the Bookes of the true-speaking *Hermes*, was sometimes enuious, as all the rest, but when I had by the space of a *thousand* yeeres, or thereabouts (which are now passed ouer mee since my natiuity, by the onely grace of God Almighty, and the vse of this wonderfull *fifth essence*) when, I say, for so long time I had seene no man that could worke the *Maistery* of *Hermes*, by reason of the obscurity of the *Philosophers* words, mooued with pitie, and with the goodnesse becomming an honest man, I haue determined in these last times of my life to write all things truely and sincerely that thou

maist want or desire nothing to the perfecting of the *Philosophers Stone*, (excepting a certaine thing, which it is not lawfull for any person to say or to write, because it is alwayes reuealed by *God*, or by a *Maister*, and yet in this Booke, he that is not stiffe-necked, shall with a little experience, easily learne it.) I haue therefore in this Booke written the naked trueth, although cloathed with a few colours, that euery good and wise man, may from this *Philosophicall* Tree happily gather the admirable Apples of the *Hesperides*. Wherefore praised bee the most high *God*, which hath put this benignitie into our

soule,

ſoule, and with a wonderfull long olde age, hath giuen vs a true dilection of heart, wherewithall it ſeemeth vnto mee, that I doe truely loue, cheriſh, and imbrace all men. But let vs returne vnto the *Arte*. Surely our worke is quickly diſpatched, for that which the heate of the *Sunne* doeth in a hundred yeeres in the Mines of the Earth for the generation of a *Mettall*, (as I haue often ſeene) our *ſecret fire*, that is, our fierie *ſulphureous water*, which is called *Balneum Mariæ*, worketh in ſhort time.

And this work is no great labour to him that knoweth and vnderſtandeth it, neither is the matter ſo deare,

(conſidering a ſmall quantity ſufficeth) that it ought to cauſe any man to plucke backe his hand, becauſe it is ſo ſhort and eaſie, that it may well bee called the *worke of Women*, and *the play of Children*. *Work* then cheerefully (my ſonne) *pray* to *God*, *read* Bookes continually, for one Booke openeth another, thinke of it profoundly; fly all things that vaniſh in the fire, for thou haſt not thine intent in theſe combuſtible and conſuming things, but onely in the decoction of thy water, drawne from thy lights. For by this water is colour and weight giuen i nfinitely, and this *water* is a *white fume*, which as a *ſmale* floweth in the perfect

bodies,

bodies, taking wholly from them their blackneſſe and vncleanneſſe, and conſoledating the *two Bodies* into one, and multiplying their *water*: And there is no other thing that can take away their true colour from the perfect *Bodies*, that is, from the *Sunne* and *Moone*; but *Azoth*, that is, this our water, which coloureth and maketh white the *red Body*, according to the regiments thereof.

But let vs ſpeake of *fires*. Our *fire* therefore is *minerall*, *equall*, *continuall*, it vapours not, vnleſſe it be too much ſtirred vp, it partakes of *ſulphur*, it is taken otherwhere then from the *matter*, it pulleth downe all things, it diſſolueth, congea-

leth, and calcineth it is *artificiall* to finde, it is a short way (or an expence) without cost, at the least, without any great cost, it is *moist, vaporous, digestiue, altering, piercing, subtle, ayery, not violent, not burning, compassing or enuironing, containing but one*, and it is the Fountaine of liuing water, which goeth about, and containeth the place where the *King* and *Queene* bathe themselues. In all the worke this *moist fire* is sufficient for thee, at the beginning, middest, and end; for in it consisteth the whole *Art*. This is the fire *naturall, against nature, vnnaturall*, and without burning; and finally, this fire is *hot, dry, moist*, and *cold*, thinke

thinke vpon this, and work aright, taking nothing that is of a ſtrange nature: And if thou doeſt not well vnderſtand theſe fires, hearken further to what I ſhall giue thee, neuer as yet written in any Booke, from out of the abſtruſe and hidden cauilation of the Ancients, concerning *fires*.

We haue properly *three fires*, without the which the *Art* cannot bee done, and hee that workes without them, takes a great deale of care in vaine. The firſt is the *fire* of the *Lampe*, which is *continuall*, *moiſt*, *vaporous*, *ayery*, and artificiall to finde; for the Lampe ought to bee proportioned to the cloſure (or encloſure) and herein wee muſt vſe great

iudgement, which commeth not to the knowledge of a workeman of a ſtiffe necke: for if the fire of the *Lampe* be not *geometrically* and duly proportioned and fitted to the *Furnace*, either for lacke of heate thou wilt not ſee the expected ſignes in their times, and ſo thou wilt looſe thy hope by too long expectation, or elſe with too much heate thou wilt burne the flowers of the *Gold*, and ſo ſadly bewaile thy loſt labour. The *ſecond fire* is the fire of *aſhes*, in which the veſſell *hermetically* ſealed is ſhut vp; or rather it is that moſt gentle heate, which proceeding from the temperate vapour of the *lampe*, goeth equally round about the veſſell: This

This *fire* is not *violent*, if it be not too much ſtirred vp, it is digeſting, altering, it is taken from another *Body* then the matter, it is but one, or alone, it is moiſt and innaturall, &c. The *third* is the naturall fire of our water, which for this cauſe is alſo called *fire againſt nature*, becauſe it is *water*; and yet neuertheleſſe it makes a meere ſpirit of *Gold*, which common fire cannot doe; this fire is minerall, equall, and partakes of *Sulphur*, it breakes, congeales, diſſolues, and calcines all, this is piereing, ſubtile, not burning, and it is the Fountaine of *liuing water*, wherein the *King* and *Queen* bathe themſelues, whereof wee haue neede in the whole worke,

worke, in the *beginning*, *middle*, and *ending*, but the other two abouesaid, wee doe not alwayes need, but onely sometimes: Ioyne therefore in the reading the Bookes of *Philosophers* these *three* sorts of fire, and without doubt thou shalt vnderstand all their cauillations concerning their fires.

As touching the *Colours*, hee that doth not make *blacke*, cannot make *white*, because *blackenesse* is the beginning of *whitenesse*, and a signe of putrifaction and alteration, and that the *Body* is now pierced and mortified. Therefore in the putrifaction in this water, there first appeares *blackenesse*, like vnto the broth

wherein

wherein bloud, or ſome bloudy thing is boyled. Secondly, the blacke *Earth* by continuall decoction is *whitened*, becauſe the *ſoule* of the two *bodies* ſwimmes aloft vpon the water like white creame; and in this onely *whiteneſſe*, all the ſpirits are ſo vnited, that they can neuer fly from one another. And therefore the *Leton* muſt be *whitened*, and teare the Bookes, leaſt our hearts be broken, for this intire *whiteneſſe* is the true *ſtone* to the *white*, and the *body* ennobled by the neceſſity of his end, and the tincture of *whiteneſſe*, of a moſt exuberant reflexion, and ſhining brightneſſe, which being mixed with a *Body*, neuer departeth from it.

it. Here then note, that the *ſpirits* are not *fixed*, but in the *white* colour, which by conſequent is more noble then the other colours, and ought more earneſtly to be deſired, conſidering it is, as it were, the complement & perfection of the whole worke. For our *Earth* is firſt putrified in *blackneſſe*, then it is cleanſed in the eleuation or lifting vp, afterwards being dryed, the *blackneſſe* departeth, and then it is *whitened*, and the darke moiſt dominion of the *woman* periſheth, and then the white fume pierceth into the *new Body*, and the *ſpirits* are ſhut vp, or bound together, in drineſſe, and that which is corrupting, deformed and *blacke* with

with moiſture vaniſheth, and then the *new Body* riſeth againe, cleere, white, and immortall, getting the victory ouer al his enemies. And as heate working vpon that which is *moiſt*, cauſeth or engendreth *blackeneſſe*, which is the *firſt* colour, ſo by decoction euer more and more, heate working vpon that which is dry, begetteth *whiteneſſe*, which is the *ſecond* colour; and afterward working vpon that which is purely & perfectly dry, it cauſeth *citrinity* and *redneſſe*; and ſo much concerning the *Colours*.

We muſt therefore vnderſtand, that the thing which hath the *head red* and *white*, the *feete white*, and

and afterwards *red*, and yet before that, the *eyes blacke*, this onely thing is our maistery: dissolue then the *Sun* and the *Moone* in our dissoluing water, which is familiar, friendly, and of the next nature vnto them, which is likewise to them sweete and pleasant, and as it were a *wombe*, a *mother*, an *Originall*, the beginning and the end of life, and that is the reason why they are amended in this water, because *Nature reioyceth in Nature, and Nature containes Nature*, and in true *Mariage* they are ioyned together, and made one nature, one new body, raised vp, and immortall. And thus we must ioyne consanguinity with Consanguinity,

ty, and then these natures will meete, and follow one another, putrifie themselues, engender themselues, and make one another reioyce, because *Nature* is gouerned by *Nature*, which is neereſt and moſt friendly to it. Our water then (ſaith *Danthin*) is the moſt pleaſant, faire, and cleere Fountaine, prepared onely for the *King* & *Queene*, whom it knoweth very well, and they know it; for it drawes them to it ſelfe, and they abide therein to waſh themſelues two or three *dayes*, that is, two or three *moneths*; and it maketh them young againe, & faire. And becauſe the *Sunne* and *Moone* haue their Originall from this water their Mother,

ther, therefore it behoueth that they enter againe into their Mothers wombe, that they may be borne againe, and be made more ſtrong, more noble, and more valiant. And therefore if theſe doe not *die*, and be not turned into water, they remain alone, and *without fruite*; but if they *die*, and be reſolued in our water, they bring fruit an *hundreth* fold; and from that very place, where it ſeemed they had loſt what they were, from thence ſhall they appeare that which they were not before. Let therefore the *ſpirit* of our liuing water, be with great wit and ſubtilty fixed with the *Sunne* and the *Moone*, becauſe they being turned into the nature

nature of water, doe dye, & ſeeme like vnto the dead; yet afterward being inſpired from thence, they liue, encreaſe, and multiply like all other *vegetable* things. It is enough then to diſpoſe the matter ſufficiently from *without*, for from *within*, it ſelfe doth work ſufficiently to its owne perfection. For it hath in it ſelfe a certaine and inhærent *motion*, according to the true way, better then any order that can be imagined by man. And therefore doe thou onely *prepare*, and Nature will *perfect*; for if ſhee bee not hindered by the contrary, ſhee wil not paſſe her owne certaine *motion*, as well to conceiue, as to bring forth. Wherefore after the prepa-

ration

ration of the matter, take heede onely leaſt by too much fire thou make the *bath* too hot: *Secondly*, take heed leaſt the *ſpirit* doe exhale, becauſe it would hurt him that worketh, that is to ſay, it would deſtroy the worke, and cauſe many *infirmities*, that is, much ſadneſſe and anger. From this that hath beene ſpoken, is drawne this *Axiome*, to wit, *that by the courſe of nature, he doth not know the making of Mettals, that knoweth not the deſtruction of them*. It behoueth then, to ioyne together them that are of kindred, for *Natures* doe finde their like *natures*, and being putrified, are mixed together, and mortifie themſelues. It is neceſſary there-

therefore to know this *corruption* and *generation*, and how the Natures doe imbrace one another, and are pacified in a *ſlow* fire, how Nature *reioyceth* in Nature, and nature *retaines* nature, and turnes it into a white nature. After this, if thou wilt make it *red*, thou muſt boyle this *white*, in a dry continuall fire, vntill it bee as *red* as *blood*, which will bee nothing elſe but *fire* and a true *tincture*: And ſo by a continuall dry fire, the *whiteneſſe* is changed, amended, perfected, made *Citrine*, and acquireth *redneſſe*, a true *fixed* colour. And conſequently by how much more this *red* is boyled, ſo much the more is it coloured, and made a tincture

ſture of perfect *redneſſe*; Wherefore thou muſt with a *dry fire*, and a *dry calcination*, without any moyſture, boyle this *compound*, vntill it bee clothed with a moſt *red* colour, and then it will be a perfect *Elixir*.

If afterwards thou wilt *multiply* it, thou muſt againe reſolue that *red* in a new diſſoluing water, and after by decoction *whiten* and *rubifie* it by the degrees of fire, reiterating the firſt regiment. Diſſolue, congeale, reiterate, ſhutting, opening, and multiplying in *quantitie* and *qualitie* at thine owne pleaſure: for by a new corruption and generation, there is againe brought in a new *motion*, and ſo we could neuer find

an

an end, if we would alwayes worke by reiteration of *solution* and *coagulation*, by the meanes of our dissoluing *water*, that is to say, dissoluing and congealing, as is said in the first regiment. And so the vertue thereof is increased and multiplied in *quantitie* and *qualitie*, so that if in the first worke, one part of thy *Stone*, will teyne an *hundred*, in the *second* it will teyne a *thousand*, in the *third ten thousand*, and so by pursuing thy worke, thy proiection will come into *infinitie*, teyning truly, and perfectly, and fixedly, euery quantitie, how great soeuer it bee; and so by a thing of an easie price, is added *colour*, and *vertue*, & *weight*.

Therefore *our fire and Azoth are sufficient for thee*; boyle, boyle, reiterate, dissolue, congeale, and so continue according to thy will, multiplying it as much as thou wilt, and vntill thy Medicine bee made fusible as *waxe*, and that it haue the quantitie and vertue which thou desirest. Therefore all the accomplishment of the worke, or of our *second Stone*, (*note it well*) consisteth in this, that thou take the *perfect Body*, which thou must put in *our water*, in a house of *glasse*, wel shut and stopped with *Cement*, lest the *ayre* get in, or the *moysture* inclosed get out; and there hold it in the digestion of a gentle heate, as if it were of a *bathe*, or the most

moſt temperate heate of *dung*, vpon the which with the fire thou ſhalt continue the perfection of decoction, vntill it bee putrified and reſolued into *blacke*, and afterwards be lifted vp, and ſublimed by the water, that it may thereby bee cleanſed from all *blackneſſe* and darkneſſe, and that it may bee *whitened* and made *ſubtile*, vntill it come to the vtmoſt purity of ſublimation, and at the laſt be made *volatile*, and *white*, within and without: for the *vulture flying in the Ayre without wings, cryeth that it might get vpon the Mountaine, that is, vpon the water*, vpon the which the *white* Spirit is carried. Then continue a conuenient *fire*, and that

ſpirit, that is, the ſubtile ſubſtance of the *Body* and of *Mercury* will aſcend vpon the water, which quinteſſence is *whiter* than the *ſnow*; continue ſtill, and in the end ſtrengthen thy fire, vntill all which is *ſpirituall* mount on high: for know well, that all that is cleare, pure, and ſpirituall, aſcends on high in the *ayre*, in the forme of a *white* fume, which the *Philoſophers* call, the *Virgins milke*.

It behoueth therefore, that (as *Sibill* ſaid) *the Sonne of the Virgin bee exalted from the Earth*, and that the white *quinteſſence* after his reſurrection bee lifted vp towards the heauens, and that the groſſe and thicke remaine in the bottome

tome of the veſſell and of the *water*; for afterwards when the veſſell is colde, thou ſhalt finde in the bottome thereof, the *fæces*, *blacke*, burnt, and combuſt, ſeparate from the *ſpirit* and *white quinteſſence*, which dregs thou muſt caſt away. In theſe times the *Argent viue* raineth from our *ayre* vpon our new *earth*, which is called *Argent viue*, ſublimed from the ayre, whereof is made a *water* viſcous, cleane and *white*, which is the true *tincture* ſeparated from all *blacke fæces*, and ſo our *braſſe* or *Leton*, is with our water gouerned, purified, and adorned with a *white* colour, which *white* colour is not gotten, but by decoction and coagulation

of the *water*. Boyle it then continually, wash away the *blackneſſe* from the *Leton*, not with thy hand, but with the *Stone*, or the *fire*, or our *ſecond Mercuriall water*, which is the true tincture. For this ſeparation of the pure from the impure, is not done with *hands*, but *nature* her ſelfe alone, by working it circularly to perfection, bringeth it to paſſe. It appeareth then that this compoſition is not a manuall worke, but only a change of the natures, becauſe *nature* diſſolues and conioynes it ſelfe, it ſublimes and lifts vp it ſelfe, and hauing ſeparated the *fæces*, it groweth *white*: and in ſuch a ſublimation the parts are alwayes ioyned together,

together, more ſubtile, more pure and eſſentiall, becauſe that when the fiery nature lifteth vp the ſubtile parts, it lifteth vp alwayes the more pure, and by conſequent leaueth the groſſer in the bottome. And therefore it behoooueth by an indifferent fire, to ſublime in a continuall vapour, that the *Stone* may bee inſpired in the *ayre*, and liue. For the nature of all things takes life of the inſpiration of *ayre*, and ſo alſo all our *Maiſtery* conſiſts in vapour, and in the ſublimation of *water*. And therefore our *braſſe* or *Leton* muſt by degrees of fire bee lifted vp, and freely without violence, of himſelfe, aſcend on high, wherefore vnleſſe

the *Body* bee by *fire* and *water* dissolued, attenuated, and subtilized, vntill it ascend as a *spirit*, or climbe like *Argent viue*, or as the *white soule* separated from the *Body*, and carried in the sublimation of the Spirits, there is nothing at all done in this *Arte*: But when it ascends on high, it is borne in the *ayre*, and changed in the *ayre*, and is made *life* with *life*, being altogether spirituall and incorruptible: And so in such a regiment the *Body* is made a *spirit* of a subtile nature, and the *spirit* is incorporated with the *Body*, and is made one with it, and in such a sublimation, coniunction, and eleuation, all things are made *white*.

And

And therefore this *Phyloſophicall* and natural ſublimation is neceſſary, for that it maketh peace betweene the *body* and the *ſpirit*, which is vnpoſſible otherwiſe to be done, otherwiſe then by this ſeparation of the parts: wherefore it behoueth to ſublime them both, to the end, that in the troubles of this ſtormy Sea, the *pure* may *aſcend*, and the *impure* and earthly may *deſcend*: And for this cauſe it muſt be boyled continually, that it may be brought to a ſubtile nature, and that the *body* may aſſume and draw to it ſelfe the *white Mercuriall ſoule*, which it naturally retaines, and ſuffereth it not to be ſeparated from it, becauſe it is like vnto it, in the

neerenesse of the first, pure, and simple nature. From hence it appeares, that this separation must be made by decoction, vntill there remaine no more of the *fat* of the *soule*, which is not lifted vp, and exalted into the vpper part, for so they shall be both reduced vnto a simple *equality*, and vnto a simple *whitenesse*. *The vulture therefore flying in the ayre, and the Toade going vpon the Earth, is our Maistery*: And therefore when thou shalt gently, and with great discretion, separate the *Earth* from the *water*, that is, from the *fire*, and the *sabrile* from the *thicke*, then that which is *pure*, will *ascend* from Earth into Heauen, and that which is *impure*,

pure, will goe downe to the *Earth*, and the more subtile part will in the *upper* place take the nature of a *spirit*, and in the *lower* place the nature of an *Earthly Body*; wherefore let the *white nature* with the more subtile part of the *Body*, be by this operation lifted vp, leaning the *fæces*, which is done in a short time: for the *soule* is aided by her associate and *fellow*, and perfected by it. *My Mother* (saith the *Body*) *hath begotten mee, and by me shee her selfe is begotten; and after shee hath taken her flight, (or I haue taken from her her flying) shee after the best manner shee can, becomes a pious Mother, nourishing and cherishing the sonne whom shee hath begot-*

ten,

ten, vntill he come to perfect state. Heare this secret: Keepe the *Body* in this our *Mercuriall water*, vntill it ascend on high with the *white soule*, and the Earthly descend to the bottome, which is called, *the Earth that remaines:* then shalt thou see the water coagulate it selfe with its *body*, and shalt bee assured that the *Science* is true, because the *Body* coagulateth his moisture into drinesse, as the rennet of a *Lambe* coagulateth milke into *Cheese*. In the same fashion the *spirit* will pierce the *body*, and there will be a perfect mixture made by the least parts, and the *Body* will draw vnto himselfe his *moisture*, that is to say, his *white soule*,

euen

euen as the *Load-ſtone* draweth the *Iron*, becauſe of the likeneſſe and neereneſſe of his nature, and his greedineſſe, and then the one will hold the other, and this is our ſublimation and coagulation, which retaineth euery thing *volatile*, and maketh that it can flye no more. Therefore this compoſitiõ is not a manuall operation, but (as I ſaid) a changing of natures, and a wonderfull connexion of their *cold* with *hot*, and their *moiſt* with *dry*: for the *hot* is mixed with *cold*, and the *dry* with *moiſt*, and ſo by this meanes is made the mixture and coniunction of the *body* with the *ſpirit*, which is called the changing of *contrary natures*; becauſe

becauſe that in ſuch a ſolution and ſublimation, the *ſpirit* is turned into a *body*, and the *body* into a *ſpirit*; ſo that the natures being mingled together, and reduced into one, doe change one another, in as much as the *body* makes the *ſpirit* a *body*, and the *ſpirit* turnes the *body* into a teyned and *white ſpirit*.

And therefore (this is the laſt time that I will tell thee) boyle it in our *white water*, that is, in *Mercury*, vntill it bee diſſolued into *blackneſſe*, and then by continuall decoction, it will bee depriued of his *blackeneſſe*, and the *body* ſo diſſolued, wil at length ariſe with the *white ſoule*, and then one will bee mingled with the

the other, and they will embrace one another, ſo that they ſhall no more be diuided aſunder, and then the *ſpirit* is vnited to the *body* with a reall accord, and are made one *permanent* thing; and this is the *ſolution* of the *body*, and the *Congulation* of the *ſpirit*, which haue one and the ſelfe ſame operation.

Hee therefore that knoweth how to *mary*, to *make with childe*, to *mortifie*, to *putrifie*, to *engender*, to *quicken* the *ſpecies*, to bring in the *white light*, and to *clenſe* the *vulture* from his *blackneſſe* and *darkneſſe*, vntill he be purged by *fire*, coloured and purified from all his ſpots,

ſpots, ſhall bee the owner of ſo great dignity, that *Kings* ſhall reuerence him, and doe him honour.

Wherefore let our *body* abide in the *water*, vntill ſuch time as it be looſed into a new *powder* in the bottome of the *veſſell* and of the *water*, which is called the *blacke aſhes*, and this is the corruption of the *body*, which is by wiſe men called *Saturne*, *Leton*, or *Braſſe*, the *Phyloſophers Lead*, and the *diſcontinued powder*. And in this putrifaction and reſolution of the *Body*, there appeare *three* ſignes, to wit, the *blacke colour*, the *diſcontinuity* of the parts, and a *ſtinking ſmell*, which is likened to the ſmel of *ſepulchres*

or

or graues. This aſhes then is that of which the *Phyloſophers* haue ſaid ſo much, which remained in the lower part of the veſſell, *which wee ought not to deſpiſe*, for in it is the *Diademe* of our *King*, and the *Argent viue*, blacke and vncleane, from whence the *blackneſſe* muſt be purged by continuall decoction in *our water*, vntill it be lifted vp in a *white colour*, which is called the *Gooſe*, and the *Poulet* of *Hermogenes*. He therefore that maketh the *red Earth blacke*, and then *white*, hath the *Maiſtery*, as alſo hee that *killeth* the *liuing*, and *quickeneth* the *dead*: therefore make the *blacke white*, and the *white red*, that thou mayeſt make the worke perfect,

perfect; and when thou seest the true *whitenesse* appeare, which shineth like a naked *Sword*, know that in that *whitenesse*, is *rednesse* hidden; and then thou must not take out of the vessell that *whitenesse*, but onely boyle it, to the end, that with drinesse and heate, there may come vpon it a *Citrine* colour, and in the end, a most shining and sparkling *red*; which when thou seest, with great feare and trembling, praise the most good, and most great *God*, which giueth wisedome, and by consequence, riches vnto whom he pleaseth; and according to the iniquity of the *Persons*, taketh them away againe, and depriueth them of them for euer, plung-

plunging them in the ſeruitude and ſlauery of their enemies. To him be praiſe and glory for euer and euer. *Amen.*

FINIS.

THE EPISTLE of IOHN PONTANVS, (*mentioned in the Preface to the Reader of* ARTEPHIVS his secret Booke) wherein he beareth witnesse of the BOOKE: Translated out of the Latine Copy: Extant in the third Volume of *Theatrum Chymicum*, at the 775. Page.

IOhn Pontanus, *haue traueiled thorow many Countries, that I might know some certainty of*

of the Philosophers Stone; and going thorow as it were all the world, I found many false deceiuers, but no true Philosophers, yet continually studying, and making many doubts, at the length I found the trueth: But when I knew the matter in generall, I yet erred two hundred times, before I could attaine to the true matter, with the operation and practise thereof. First I begunne to worke with the matter, by putrefaction nine moneths together, and I found nothing: Then I put it into Balneum Mariæ for a certaine time, and therein I likewise erred: Afterwards I put it in the fire of calcination for three moneths space, and I wrought amisse.

amisse. I tryed all kinds of distillations and sublimations, (as the Philosophers, Giber, Archelaus, and all the rest, either say or seeme to say) and I found nothing. In summe, I assayed to perfect the Subiect of the whole Art of Alchimy, by all meanes possible to be deuised, as by Dung, Bathes, Ashes, and other fires of diuers kinds, which yet are all found in the Philosophers Bookes, but I found no good in them. Wherefore I studied three whole yeeres in the Bookes of the Philosophers, especially in Hermes alone, whose briefer words doe comprehend the whole Stone, though hee speake obscurely of the superior, and inferiour, (or that

that which is aboue, and that which is below) of heauen & earth. Therefore our Instrument which bringeth the matter into being in the beginning, second, and third worke, is not the fire of a Bath, nor of Dung, nor of Ashes, nor of the other fires which the Philosophers haue put in their Bookes: What fire is it then which perfects the whole worke from the beginning to the ending? Surely the Philosophers haue concealed it: But I being moued with pitie, will declare it vnto you; together with the complement of the whole worke. The Philosophers Stone therefore is one, but it hath many names, and before thou know it, it will be very difficult;

ficult; for it is watery, aiery, fiery, earthy, flegmaticke, cholericke and melancholy; for it is sulphurous, and it is likewise Argent viue, *and it hath many superfluities, which by the liuing God are turned into the true essence, our fire being the meanes: And hee that separates any thing from the subiect, thinking it to bee necessary, hee truely knoweth nothing at all in* Philosophy; *for that which is superfluous, vncleane, filthy, fœculent, and in summe, the whole substance of the Subiect, is perfected into a fixt spirituall body, by the meanes of our fire. And this the wise men neuer reuealed, and therefore few doe come vnto*

the Arte, thinking that there is some such superfluous and vncleane thing. Now wee must seeke out the properties of our fire, and whether it agree to our matter, after the manner that I haue sayd, to wit, that it may bee transmuted, when as that fire doth not burne the matter, it separateth nothing from the matter, it diuideth not the pure parts from the impure, as all the Philosophers *say, but it turneth the whole Subiect into puritie. It doeth not sublime, as* Geber *maketh his sublimations,* Arnold *likewise and others speaking of sublimations and distillations, to bee done in a short time. It is minerall, equall, continuall,*

nuall, it vapours not, except it bee too much stirred vp: it partaketh of Sulphur, it is taken from else-where then from the matter; it pulleth downe all things, it dissolueth and congealeth, likewise it both congeales and calcines, and it is artificiall to finde out, and is a compendious and neere way, without any cost, at least with small cost: and that fire is it, with a meane firing, for with a soft fire all the whole worke is perfected, and it performeth withall, all the due sublimations. They that should reade Geber, and all the other Philosophers, though they should liue an hundred thousand yeeres, could not comprehend it, because

that fire is found by deepe and profound Meditation onely, and then it may be gathered out of Bookes, and not before. And therefore the errour of this Arte is, not to finde the fire, which turnes the whole matter into the true Stone of the Philosophers. *And therefore studie vpon it, for if I had found that first, I had neuer erred two hundred times, in my practise vpon the matter: wherefore I doe not meruaile, if so many and great men haue not attained vnto the worke. They doe erre, they haue erred, they will erre, because the* Philosophers *haue not put the proper* Agent, *saue onely one, which is named* Artephius, *but hee speaketh*

for himselfe, or by himselfe; And vnlesse I had read Artephius, *and felt him speake, I had neuer come to the complement of the work. But the* practique *is this. Let it bee taken; and ground with a physicall contrition, as diligently as may bee, and let it bee set vpon the fire, and let the proportion of the fire bee knowne, to wit, that it onely stirre vp the matter, and in a short time, that fire, without any other laying on of hands, will accomplish the whole worke, because it will putrifie, corrupt, ingender, and perfect, and make to appeare the three principall colours, blacke, white, and red. And by the meanes of our fire the Medicine*

will bee multiplied, if it bee ioyned with the crude matter, not onely in quantitie, but also in vertue. With all thy strength therefore, search out this fire, and thou shalt attaine thy wish, because it doeth the whole worke, and is the Key of the Philosophers, *which they neuer reuealed: But if thou muse well and profoundly vpon those things that haue beene spoken concerning the properties of the fire, thou mayest know it; otherwise not. I beeing mooued with pitie, haue written these things, but that I may satisfie thee fully, this fire is not transmuted with the matter, because (as I said aboue) it is not of the matter. These things therefore I*

thought fit to ſay, and to warne the prudent, that they ſpend not their moneys vnprofitably, but know what they ought to looke after. For by this meanes they may come to the truth of the Arte, and not otherwiſe.

Farewell.

FINIS.

207 to 216 ⊕. ♄
and [illegible] ⊖ ♄
3 ⊿

NICHOLAS FLAMMEL,

His Exposition of the Hieroglyphicall Figures which he caused to bee painted vpon an Arch in *S^t. Innocents Church-yard, in* PARIS.

LE.20.61

Together with
The secret Booke of ARTEPHIVS,
And
The Epistle of *Iohn Pontanus*:
Concerning both the Theoricke and the Practicke of the PHILOSOPHERS STONE.

Faithfully, and (as the Maiesty of the thing requireth) religiously done into English out *of the French and Latine Copies.*

BY

EIRENÆVS ORANDVS, *qui est, Vera veris enodans.*

——— ἀγαθῶν ἐπὶ δεῖπνας ἰάσιν
Αὐλίμωτοι ἀγαθοί.

Imprinted at *London* by *T. S.* for *Thomas Walkley*, and are to bee solde at his Shop, at the Eagle and Childe in *Britans Burse.* 1624.

AEPt

LIB.
ACAD.
CANT.

87;30-1

TO THE MOST excellently accompliſht LADY,

MADAME:

BEcauſe there are not many worthy ſuch Epithets, therfore amongſt ſo few, and thoſe ſo diſperſed, it is not hard for any man to know you, as well by your iuſt titles as by your Name. Pardon my boldneſſe, who owing my beſt ſeruice vnto your vertues, though not knowing your

perſon, nor knowne vnto you, vnleſſe peraduenture the report of my diſaſters haue come vnto your eares; doe humbly offer vnto you, what I am aſſured, when you vnderſtand, (if euer God incline your heart to the ſearch, and open your eyes to the ſight thereof) you wil eſteeme as the greateſt and moſt vnualuable ſecret, which amongſt all vnder-Moone things, was euer imparted and communicated to man. Your Piety and Almes-deedes, proceeding from that bounaleſſe fountaine of burning Charity, which diſperſeth it ſelfe in all formes, according to the neceſsities of the poore, haue inforced mee to tell the world, that for you, and ſuch

as

as you are, Ihaue cauſed theſe little Bookes *to bee publiſhed in our* vu'gar Engliſh, *cuſtome excuſing the moſt of your* ſexe *from the knowledge of the* learned Tongues, *in which* Cabinets, *theſe* ſecrets *are ordinarily locked vp, though there want not examples of many* women, *who, by the impartiall grace of* God, *haue attained to the thing it ſelfe. But it is not my purpoſe to flatter any body with the hope of that, which I well know how* rare *and* reſerued *a bleſsing of the* Almighty *it is: Onely, if you will bee but pleaſed, by this occaſion, to caſt your eyes vpon that triumphant* Chariot, *wherein* Nature *rideth through her* Minerall

and vnder-earth *kingdome, you will easily see what difference there is, betweene the plenteous vertues of heauen, there thrust and crowded vp together, (as* lines *though farre distant in their first setting foorth from the* Circumference, *yet touching one another when they come neere the* Center) *and the* loose *and* weake *composition of* Vegetables, *which being of another* imposition *of* Nature, *are not able either to receiue or to hold such plentie of those* heauenly Spirits, *which are the* life *of euery* Elementary *body, no where idle, and there most* abounding *where it seemes most to bee* hidden. *For the rest, if any of my busie vnletter'd* Countrey-

men,

men, *who are in great numbers, as bold* pretenders *to this blessed Science, as they are blinde* practitioners *therein, shall by the reading of these* Treatises *bee perswaded (as I wish they may) to forbeare the losse of their time, and the expence of their monyes, vntill they be taught by the one of them, the* true matter *to worke on, and by the other, the* true manner *of proceeding therewith; let them in their hearts blesse God for* you; *to whose noble deserts (that chalenge a due acknowledgement from all good men) I haue paid this small tribute of my labours. For mine owne part, the* helpe *and* comfort *which I haue so plenteously reaped from these* studies,

in the middeſt of many preſſures, which without the extra-ordinary aſsiſtance of God, *had beene inſupportable, hath already made light and eaſie in my reſolution, whatſoeuer I ſhall either* doe, *or* ſuffer, *for* God, *or* good men, *or the* trueth. *The* father *of the* fatherleſſe, *the* Iudge *of the* widdowes, *and the* hope *of the* helpeleſſe, *bee to* you *and* yours ALL THINGS. *So prayeth,*

Your humble ſeruant

Eirenæus Orandus.

ET sit splendor Domini Dei nostri super nos, & opera manuum nostrarum dirige super nos; & opus manuum nostrarum dirige. Psal.90.19.

And let the bright beauty of the Lord our God be vpon vs; and guide thou the workes of our hands vpon vs, and the work of our hands guide thou it. Psal.90.19.

QVis enim despexit dies paruos? & lætabuntur, & videbunt lapidem stanneum in manu Zorobabel. *Septem isti, Oculi sunt Domini, qui discurrunt in vniuersam terram. Zech.4.10.*

For who hath despised the day of little things? for they shall reioyce, and shall see the stone of Tinne in the hand of *Zerubbabel*, with those seuen; they are the Eyes of the Lord, which run too & fro through the whole earth. Zech. 4.10.

Reader.

READER.

—— ἀλλα μὲν αὐτὸς ἐνὶ φρισὶ σῇσι νοήσεις,
ἀλλα δὲ κ᾽ Δαίμων ὑποθήσεται. ——

Hæc partim ipſe tuo perpendes pectore tecum,
Partem Diuum aliquis tibi ſuggeret. ——

art of theſe things thy mind ſhal prompt thee to,
nd part, ſome God ſhall teach thee how to doe.

Againe.

Si te fata vocant, aliter non viribus vllis
Vincere, nec duro poteris conuellere ferro.

Fates thee call, elſe with no violence,
Nor hardeſt Iron canſt thou dig them thence.

Once

Once againe, and ſo farewell.

Πολλαὶ μορφαὶ τῆς δαιμονίας,
Πολλὰ δ' ἀέλπτως κραίνουσι Θεοί,
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη:
τῆς δ' ἀδοκήτων πόρεν ἔυρε Θέος.
τοιόνδ' ἀπέβη τόδε πρᾶγμα.

Fortuna vices lubrica verſat
Varias docilis ſumere formas.
Inopina Dei plurima peragunt;
Non ſuccedunt quæ fore ſperas,
Quæ fore nemo poſſe putaret,
Sæpe expediunt numina. Qualem
Hæc ſortita eſt res mihi finem.

Many ſhapes of Fate there bee
Much done beyond our hope, we ſee:
What we thinke ſure, God often ſtayes,
And findes, for things vndream't-of, wayes.
For ſo did this ſucceed to mee,
And ſo I wiſh it may to thee.

Eirenæus Oran

Place this Arch before
Folio 1.

NICOLAS FLAMEL, ET PERRENELLE SA FEMME.

COMMENT LES INNOCENS FVRENT OCCIS PAR LE COMMANDEMENT DV ROY HERODES.

AEPI

Eirenæus Orandus.

THE BOOKE of the HIEROGLYPHICALL Figures of *Nicholas Flammel.*

ETernally praiſed be the Lord my God, which lifteth the humble from the baſe duſt, and maketh the hearts of ſuch as hope in him to reioyce: which of his grace openeth to them that beleeue, the Springs of his bountie, and putteth vnder their feet the worldly Sphæres (or circles)

cles) of all earthly happi-neſſes: In him bee alwayes our truſt; in his feare, our felicitie; in his mercy, the glory of the reparation of our nature; and in our prayers, our vnſhaken aſſu-rance. And thou, ô God Almighty, as thy benignity hath vouchſafed to open vpon earth before me (thy vnworthy ſeruant) all the treaſures of the riches of the world; ſo may it pleaſe thy great Clemencie, then when I ſhall be no more in the number of the liuing, to open vnto me the treaſures of heauen, and to let me be-hold thy Diuine face, the Maieſtie whereof, is a de-light vnſpeakeable, and the rauiſhing ioy whereof, ne-uer aſcended into the heart

of

of liuing man. I aske it of thee, for our Lord Ieſus Chriſt thy welbeloued Son his ſake, who in the vnity of the holy Spirit, liueth with thee world without end. Amen.

The Explication of the Hieroglyphicke Figures, placed by mee Nicholas Flammel, *Scriuener, in the Church-yard of the Innocents, in the fourth Arch, entring by the great gate of* S^t. Dennis *ſtreet, and taking the way on the right hand.*